

APRONED LEADERSHIP:
EMPOWERING EMERGING LEADERS IN THE LEEWARD ISLANDS

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To my parents, Theophilus and Charlotte Greenaway, who saw to it that I attended the primary school in our village even though they were very poor and unable at times to sustain the cost of doing so. To my wonderful, loving, and caring wife, Annetta Nerissa, of forty-nine years, and my four daughters, Dianne, Nerissa, Michal, and Murlette, who have been a great measure of support to me during this journey.

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PREFACE

Aproned leadership is a coined phrase used to convey the idea of leadership who are not afraid to get involved in serving the people to whom they are called to serve. With the proliferation of titles and positions now in Christian circles, the tendencies to forget the reason for which one is called is very easily done. It must never be forgotten that the head of the church; the Lord Jesus Christ surrendered his heavenly glory for a period to come to earth to serve the people of the world; even of giving his life for it. His whole life was one of service, dedicated to the redemption of sinners. His instruction to the disciples was, “let him that will be great among you, first become the servant of all,” for in my kingdom that is the way it shall be.

Aproned leadership is predicated on the premise that the example set before the emerging leaders, must be one if emulated, would serve the church valiantly for generations to come, if the Lord tarries. The example of servant hood, and not lordship is what is necessary for the times in which we are living. The gravitation to lord it over one’s followers is very dominant in churches today, and must be challenged by those leaders, who know the full responsibilities of servant leaders, and, where possible, educate the emergent leaders accordingly.

While talking of education, it is construed in this thesis that the education of our leaders must be given priority, so as to better prepare them to serve in the 21st century in which we now live. In the past the church was satisfied to go along with ministers who were just about able to read and write, without any theological education, and in some ways we did well; but the time has come when deliberate and determined efforts must be made to get our present ministers up to date with a better understanding of general rules

of bible interpretation, with some homiletical preparation to better serve their congregation and the church as a whole. It is also hoped that some greater arrangement could be made for a more established pay package, which would include some medical insurance, and a progressive pension scheme to aid after retirement. Gone are the days when it would be said that one is serving for loves sake. When there are children to be educated, and in some cases, there are rents to be paid, something more tangible must be adopted. Thanks, is given for the many who have served in the past with little to look forward to, but this must not be perpetuated for the sake of neglect and unconcern.

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A project of this nature calls for the ardent and fervent work of several dedicated persons to perform all the necessary things that need to be done to have it fulfilled. All praise and thanks are due to the Almighty Father, who through his divine mercy has quickened me by his Holy Spirit and saved me by his grace. To have allowed me the privilege and honor to serve in the ministry of the church of God of Prophecy for many years and afforded me the opportunity to receive this higher level of education.

High praise and commendation are due to Dr. Hector Ortiz who served as a strong motivator and inspiration to me during this journey. Doubtless, he has been the catalyst for this onward march towards a theological education for our ministers in the Church of God of Prophecy. Those of us who sat in his classes could affirm that we were taught by a servant ready to disseminate information received from the throne of God. His secretary, Kathy Osborn, is acknowledged for her consistent effort in providing advice and information relative to the course and as our liaison between GCTS. Dr. Eldin Villafañe, one of my residence Professor, is remembered for his in-depth knowledge and experience in lecturing on the various subjects.

Thanks to all my children who helped me in researching the topic, but especially Dianne my first daughter who have been with me from the initial start of this venture. She served in so many ways, but largely as my first editor, before we asked Linda Triemstra for her professional assistance: many thanks to her for her graciousness and ready help. To the many Professors who lectured me during this awesome journey; from the very first course in the Masters, all the way to equivalency closure, thanks with all my heart.

To all my fellow students on whom I relied for much help and inspiration, thank you. Bishop Leroy Greenaway of the North Eastern area of the U.S.A. and his wife Christine, who helped to keep me on track with different and important information; your contribution was invaluable. I acknowledge the gift of patience and understanding of my local congregation, which allowed me the time to travel as often as I did, to achieve this feat, and their input financially to assist with expenses.

My wife, Annetta Nerissa Broodie, has contributed more than all the others by her invaluable support, comfort and understanding, in my many times of travel. On some occasions she would travel with me, which added to the level of her resourcefulness. Thanks to her, with much appreciation.

ABBREVIATIONS

BTC	Bible Training Camp
BTI	Bible Training Institute
CBL	Center for Biblical Leadership
CETA	Caribbean Evangelical Theological Association
COGOP	Church of God of Prophecy
GCTS	Gordon-Conwell Theological Seminary
LDD	Leadership Development and Discipleship
PST	Pentecostal School of Theology
WIST	West Indies School of Theology

ABSTRACT

The challenge of this thesis called “Aproned Leadership,” is to bring an awareness to the great need there is within the organization of the Church of God of Prophecy for that style of leadership expounded and lived by our Lord Jesus Christ and the early apostles. The project design chapter offers much insightful examples of what this sought of leadership requires for the advancement of the emerging leaders as they take on the mantle in the not too distant future. Results from the project design determined that integrity, though lacking in many, is vital to aproned leadership which serves as the guiding posts for current and emerging leadership and as the best example for onlookers to follow. My expectations are that this thesis-project would serve as a springboard to a more ethical and humble type of leadership and that in the process there would be a developing educational curriculum that would enhance the output of the emerging leaders. Dragging and crawling to get the message out in these times of higher education in every sphere of academics is surely not what the founder of the church envisioned when he gave her the Great Commission. It is therefore incumbent on the part of the present leadership of our church’s organization that strenuous efforts be made to educate the emerging leaders we have. The present leaders of the group must understand this and lay aside their fears, pride, and lust for power, and begin an intensive effort to develop a new group of dynamic leaders to take on the challenge of maintaining and increasing the output of the organization.

Keywords: education, empower, humility, leadership

CHAPTER 1

THE PROBLEM AND ITS SETTING

Introduction

There are some things that lie dormant in one's mind that may never have surfaced except they are brought back because of some major event happening. In the case before us, some recent events in my life and ministry have done just that and have galvanized me into writing on this subject for a thesis-project in my pursuit for a Doctor of Ministry degree. While the details of these events would not necessarily be edifying and even appropriate for this project, the essence of it might be borne out for the purpose.

Present-day leaders have an awesome responsibility in the fear of God to be good examples of godliness and fidelity as they influence the young and new leaders who are before them, being cognizant of the fact that they must multiply after their kind. The arrogant style of leadership that is being incorporated into the genre today is so far removed from that which Jesus projected while he walked with his disciples. It is true that his disciples did not understand the way he dealt with authority, for they were accustomed of the kind where the greater lorded it over the lesser, but Jesus showed them another paradigm.

If we will be effective in our development process, we must also be willing to lift our ministers out of the low level of education to where they can perform more effectively. While the gifts and calling of God are without repentance, it is absolutely fine to give the Lord a little more than he met when he so graciously called us into this all-

important service. It is the hope of this writer that somehow, we may be provoked to love and good works, for the glory of God.

Aproned Leadership: Empowering Emerging Leaders

In the words of John Stott, “Putting on the apron of servitude our Lord Jesus got down on his knees to wash the apostles’ feet.”¹ In line with the apostle Peter’s admonition to be clothed with humility, Jesus Christ exemplifies that when he girded himself with a towel and washed his disciples’ feet. According to Stott, “no leadership is authentically Christ-like which is not marked by the spirit of humble and joyful service.”² So, in essence aproned leadership or the apron of humility is the regalia donned by servant leadership worn daily and especially in the presence of emerging leaders.

The imagery of leadership in an apron does not mirror the picture of twenty-first-century leadership, which comes with celebrity status, affluence, and power. Rather, anyone in an apron is nothing more than a servant and to be treated as a low-class person. How fitting, then, that this servanthood persona is the exact description of true and genuine leadership as intended by the Lord. Being clothed in humility, as cautioned by Peter, suggests a willful decision to be continuously garbed in the apron of unpretentious modesty certain to be considered by peers as a contradiction of their definition of leadership. While this is not new—consider Peter’s response to Jesus daring to wash his feet—it is the paradigm for leadership in Jesus’ way. If this paradigm is not taught and practiced, many twenty-first-century emerging leaders will likely emulate what is being

1. John R. W. Stott, *Involvement: Social and Sexual Relationships in the Modern World*, vol. 2 (Old Tappan, NJ: Fleming H. Revell, 1984), 261.

2. Stott, *Involvement*, 261.

modeled and heralded as great and successful leadership, believing that they are following these leaders as the leaders follow Christ.

Further, United States universities earned 564 billion dollars in 2015-2016,³ while United Kingdom universities brought in 95 billion pounds to the economy.⁴ While those seem like astronomical figures for higher education institutions to gain from educating the public, which is a human right, the price of living without access to education is paid for generations to come. Education is not only a money earner, but also it is a direct path to growth and expansion for the student. This project aims to consider the many facets of what I call aproned leadership and the importance of education in developing future church leaders, by looking through the lens of the more than forty-five years I have spent in pastoral and in senior leadership positions within the Church of God of Prophecy organization.

Leadership: A Discussion

The word *leadership* is not found in the New Testament. One would find the word *servant* or *slave* more regularly; which connotation is not hard to be deciphered. Charles A. Tidwell, author of *Church Administration: Effective Leadership for Ministry*, defines the term “leadership” as “the act or process of guiding someone or something along a way. It may imply going in advance of those who are being guided or led to show the

3. “Postsecondary Institution Revenues,” National Center for Education Statistics, last modified May 2018, accessed June 30, 2018, https://nces.ed.gov/programs/coe/indicator_cud.asp.

4. Ellie Bothwell, “Universities Generate £95 Billion for UK Economy,” The World University Rankings, October 16, 2017, accessed June 30, 2018, <https://www.timeshighereducation.com/news/universities-generate-ps95-billion-uk-economy#survey-answer>.

way, and perhaps to keep followers under control or in order.”⁵ Robert K. Greenleaf posits, “We are sorely in need of strong ethical leaders to go out ahead to show the way so that the moral standard and the perceptions of the many will be raised, and so that they will serve better with what they have and what they know.”⁶ One of the world’s great protagonists on leadership, John C. Maxwell, argues that “to be a leader, a person has to not only be out front, but also have people intentionally coming behind him, following his lead, and acting on his vision.”⁷ “Jesus personified leadership. He directed thinking, guided people, aimed them toward truth, and showed the way to love, forgiveness, and eternal life. The best place to start in defining leadership is with Jesus.”⁸

Dr. Hector Ortiz in his lecture notes in 2017 chimed, “Remember, be careful, for all major leadership decisions will have eschatological implications and consequences.”⁹ This implies that leaders are in a precarious position and should be guided towards carefulness, about decision making, which will determine the final state of the people they touch in ministry from day to day. The apostle Paul, more than two centuries ago, wrote, “For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed” (2 Cor 10:8).¹⁰ J. Oswald Sanders writes, “To aspire to leadership in God’s kingdom requires us

5. Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: Broadman, 1985), 27.

6. Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 240.

7. John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 1998), 16.

8. Stephen A. Macchia, *Becoming a Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapids, MI: Baker Books, 2003), 120.

9. Hector Ortiz, lecture notes (Alabama, 2017).

10. Unless otherwise indicated, Scripture quotations are from the King James Version.

to be willing to pay a price higher than others are willing to pay.”¹¹ For, says he, “The toll of true leadership is heavy, and the more effective the leadership, the greater the cost.”¹² In Mark’s Gospel it is recorded that two of the Lord’s disciples came to him to ask for the top positions in his kingdom at the prodding of their mother. Garland proposes that “their answer reveals that they salivate over the possibility of landing the prime positions in Jesus’ glorious kingdom.”¹³

Christ’s response to James and John was to ask if they were willing to drink the cup that he is to drink or be baptized with the baptism with which he should be baptized (Mk 10:39b). A Christian leader is one who professes belief in Jesus Christ and is given the responsibility to lead in the organization. Looking back at the conversation with Jesus and his two disciples relative to authority, I can detect the nuance of changing the discourse from authority to leadership. Here, Garland writes, “Jesus emphasizes that they have the choice between grasping for power to dominate others and surrendering dominance over others to serve them. The first option will lead to their humiliation. The second option, humbling themselves for the sake of others, will lead to their ultimate exaltation.”¹⁴ As the nucleus of the organization that Christ was establishing (“I will build my church”), it was essential that the right protocol be instituted. These men and their other colleagues would be influencing the entire organization, and it was important that the right precedent be set. This, however, must be received with a heavy load of seriousness.

11. J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: IL: Moody Publishers, 2007), 115.

12. Sanders, *Spiritual Leadership*, 115.

13. David E. Garland, *A Theology of Mark’s Gospel: Good News about Jesus the Messiah, the Son of God* (Grand Rapids, MI: Zondervan, 2015), 423.

14. Garland, *Theology of Mark’s Gospel*, 422.

Ajith Fernando believes that “leaders should live the Christian life and pay the price for doing so.”¹⁵ He argues that “we need leaders who are willing to give up comfort, convenience, and even a good name for the sake of truth.”¹⁶ The leadership positions for which James and John were asking might have been easy to fulfill, if it was the status quo situation to which they were accustomed. Lording it over those they were leading at that time in the Gentile world was the common trait of the day. Jesus called his disciples to him and said, “But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mk 10:43-45). His style of leadership is different.

Many of the leaders we have today are those who want to be served rather than to serve. There are those who are more concerned with their prestigious position, than with meeting the spiritual and moral needs of the people they serve. In the vernacular of Oswald Sanders, “True greatness, true leadership, is found in giving yourself in service to others, not in coaxing or inducing others to serve you.”¹⁷ To believe that these leaders are not proficiently equipped to serve in the Christ-like manner with strong biblical ethics may be easy to say, but on the contrary they are being deliberate in their ways of leading, and that is deceiving. Dr. Warren Wiersbe notes that “the trouble we have today is that we have too many celebrities and not enough servants.”¹⁸

Russ Crosson, CEO of Ronald Blue & Co., hypothesizes that

15. Ajith Fernando, *The Call to Joy and Pain: Embracing Suffering in Your Ministry* (Wheaton, IL: Crossway Books, 2007), 108.

16. Fernando, *Call to Joy and Pain*, 108.

17. Sanders, *Spiritual Leadership*, 13.

18. Warren Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Colorado Springs, CO: Victor, 2001), 429.

Leadership means learning to consider those under us more than we consider ourselves. Far too often, people accept positions simply because they want to build their résumés, but God isn't interested in building résumés! He wants to build a band of followers who have His character locked tightly within their hearts, minds, and lives.¹⁹

Aproned leadership connotes the idea of walking in humility, of which pride is the antonym. When the apostle Peter asked the elders to clothe themselves in humility, he envisioned the possibility that there might be those who would forget the example set by the Lord Jesus Christ when he walked the earth. Ken Blanchard and Renee Broadwell opine in *Servant Leadership in Action* that “two thousand years ago, servant leadership was central to the philosophy of Jesus, who exemplified the fully committed and effective servant leader.”²⁰ Accordingly they say, “We all have seen the negative impact of self-serving leaders in every sector of our society. Why is that? Because these leaders have been conditioned to think of leadership only in terms of power and control.”²¹ The conditioning of the upcoming leaders is of grave concern to me, for it must not be mistaken that the influence of those same self-seeking, self-serving leaders are being emulated every day in every sphere of the church.

The Humility Context

Leadership must never be self-serving. It should always be other-centered. The advice of Paul the apostle to the Philippians might be good at this point: “Look not every man on his own things, but every man on the things of others” (Phil 2:4). Warren

19. Russ Crosson, *What Makes a Leader Great: Discover the One Key That Makes the Difference* (Eugene, OR: Harvest House, 2014), 26.

20. Ken Blanchard and Rene Broadwell, eds., *Servant Leadership in Action: How You Can Achieve Great Relationships and Results* (Oakland, CA: Berrett-Koehler, 2018), 1.

21. Blanchard and Broadwell, *Servant Leadership in Action*, 1.

Wiersbe writing on this says, “There can be no joy in the life of the Christian who puts himself above others.”²² All spiritual leaders must understand this if they will be effective in their quest to serve. “Humility,” it must be understood, according to Wiersbe, “is not demeaning ourselves, and thinking poorly of ourselves. It is simply not thinking of ourselves at all.”²³

One of the problems that we are facing today is the lack of humility in the lives of many leaders. With leadership comes power and authority, which some are unable to handle effectively. Many misunderstand the true reason for the authority they have been granted and use it more to destroy than to edify (2 Cor 10:8). The allusion here is, authority is given for developmental purposes, and not to satisfy one’s narcissistic and egotistical advantage. Crosson believes that focusing on self as a leader instead of the mission to which one is called allows people’s egos to take over. Ego, he said, can be viewed as an acronym for “Edging God Out.”²⁴ If indeed God is relegated to the outside of operation of leadership, then one is left to his own devices where anything can happen. God sometimes leaves individuals to themselves, as in the case of Hezekiah, who got beside himself and showed all of the vessels dedicated to the Lord for worship to the ambassadors of the king of Babylon. The scriptural writer pens, “God left him, to try him, that he might know all that was in his heart” (2 Chron 32:31b). Sanders opines that “when people who lack spiritual fitness are elected to leadership positions, He [the Holy Spirit] quietly withdraws and leaves them to implement their own policies according to their own standards.”²⁵ God will not force himself on any leaders who believe they can

22. Wiersbe, *Bible Exposition Commentary*, 73.

23. Wiersbe, *Bible Exposition Commentary*, 73.

24. Crosson, *What Makes a Leader Great*, 28.

25. Sanders, *Spiritual Leadership*, 78.

go it on their own, especially if they are determined to take unfair advantage of those they are leading. I do believe, however, that there will be severe consequence. According to Pat Williams, “There are many so-called leaders who abuse their power in order to inflate their own egos, to fill their bank accounts, to get sex, or to control the lives of others.”²⁶

The disciples’ egos must have been thoroughly deflated when they were told they were expected to lead as servants and not lords, to which dispensation they were accustomed. Simon Peter seemed disturbed when he saw his Master girded in a servant’s garb (John 13:2-9). The intention of the Lord must have been that the joy of leadership should come from the service they render to the people whom they serve.

Once again, we must see men and women who are called into service wearing the apron of humility that would hinder them from becoming soiled by the grime of the lust for money and power. We must see the level of compassion raised to that of what Jesus had, or somewhat close. We must see the increase of our wisdom that helps to make better counselors. Then we will have more power than that which we ever dreamed.

I am convinced that with the present leaders we have being more concerned with their image than in developing a new cadre of God-inspired leaders to take the movement on to the end of the journey, it almost looks hopeless. There is a serious lack of inspirational, spiritual, and ethical leaders to serve with intentionality in developing and motivating the aspiring new leaders as they emerge, even though few are they. Heeding Simon Peter’s admonishment to “be clothed with humility” (1 Pet. 5:5b) would serve for all present-day leaders, and those aspiring to be.

26. Pat Williams, *The Leadership Wisdom of Solomon: 28 Essential Strategies for Leading with Integrity* (Cincinnati, OH: Standard, 2010), 157.

Being garbed in a slave's white apron, however, may not fit into the pattern of sophistication around us today. Peter may very well be remembering seeing his Master with an apron around him that fateful night, and the rebuke that "if I wash thee not thou hast no part with me" (John 13:8b). Charles Swindoll posits that "you can't get much lower than rinsing the sand and sweat from travelers' feet after their all-day trek along the unpaved streets of Judea. Such dirty duties," he says, "usually fell to a slave not a Saviour."²⁷

"For he knows our frame, he remembers that we are dust" (Ps 103:14, English Standard Version). In choosing this Scripture to open this section I am cognizant of the vulnerability of humans to be influenced by their outstanding achievements, and their readiness to gloat. It is human to feel good about one's accomplishments, but not to the degree where haughtiness prevails above the glory of God. Sanders asserts, "Pride ever lurks at the heels of power, but God will not encourage proud men in His service."²⁸ In defense therefore of leadership as "human beings, full of flaws and failings like everyone else,"²⁹ a measure of advice would be to stay humble before God as they render service for him.

That being said, according to McIntosh and Rima, "the first human leadership failure was the result of unrestrained pride and selfishness with a healthy dose of self-deception."³⁰ According to the New Oxford American Dictionary, pride is "the quality or state of being proud; inordinate self-esteem; an unreasonable conceit of one's own

27. Charles Swindoll, *Koinonia: A Recipe for Authentic Fellowship* (Anaheim, CA: Insight for Living, 1985), 24-25.

28. Sanders, *Spiritual Leadership*, 49.

29. James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organization*, 5th ed. (San Francisco, CA: Jossey-Bass, 2012), 342.

30. Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction* (Grand Rapids, MI: Baker Books, 1997), 40.

superiority in talents, beauty, wealth, and rank.” In the case of the first humans, their pride manifested itself in disobedience, which lends itself in rivaling the position of God the Creator. They were told by the serpent that they would become as gods if they ate of the tree of the knowledge of good and evil.

The duo of Kouzes and Posner propose that “the treachery of hubris is far more insidious than any of the other potential problems a leader might encounter.”³¹ Pride or excessive ambition is atypical of one who, like the psalmist, would pray, “O LORD, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me” (Ps 131:1, English Standard Version).

“In many all-too-subtle ways, it’s easy to be seduced by power and importance. It is possible for any leader to get infected with the disease of arrogance and pride, becoming bloated with an exaggerated sense of self and pursuing one’s own ends.”³² It is therefore obligatory on the part of those who are in leadership and all those who are aspiring to be leaders, knowing the importance of giving direction to the group they lead, that much care and consideration be given to the style of leadership they project to the followers. This idea is borne out by David I. Starling, the author of *UnCorinthian Leadership*, saying, “if indeed the goal of Christianity is the imitation of Christ according to the measure of his carnation . . . they who are entrusted with the guidance of many others are obliged to animate those still weaker than themselves, by their assistance, to the imitation of Christ.”³³

31. Kouzes and Posner, *Leadership Challenge*, 340.

32. Kouzes and Posner, *Leadership Challenge*, 340.

33. David I. Starling, *UnCorinthian Leadership: Thematic Reflections on I Corinthians* (Eugene, OR: Cascade Books, 2014), 29.

The apostle Paul summed it up this way to the Roman believers: “For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me” (Rom 15:3, English Standard Version). The obsession of power among many leaders of our times is evidence of the pride that lurks within their hearts, for that is where it all starts and develops. “Pride has its seat in the heart and betrays itself especially in the eyes.”³⁴

Starling, commenting on this idea of obsession, states, “It was a culture fixated on the aura of eminence and glory and status that surrounds the concept of leadership and the person of a leader.”³⁵ The worldliness of this cannot be overstated, as we read John the apostle saying, “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:16).

The “Uncorinthian Leadership” is being projected as the type of leadership the church community needs in these times, to convey its dependence on the Holy Spirit to propel her to the ends of the world, calling to mind the admonition from Zechariah “not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zech 4:6). This leadership style is of a different genre than that offered by what is termed “Corinthianized.” There is absolutely no place for taking selfies if God would receive the glory out of one’s service and life.

It might be good for all leaders to remember the judgment promised by the Lord to the children of Israel relative to pride: “And if you will not for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of

34. H. D. M. Spence and Joseph S. Exell, eds., “Psalm 131:1-3,” in *The Pulpit Commentary: Psalms*, vol. VII (Peabody, MA: Hendrickson, 1985), 253.

35. Starling, *UnCorinthian Leadership*, 15.

your power; and I will make your heaven as iron, and your earth as brass” (Lev 26:18-19).

The Call to Lead

The importance of the call of God to lead cannot be overstated. In whichever area of leadership ministry one is serving, there should be absolute certainty that God has truly called him into that service. “Nothing less than a definite call from God could ever give a man success in the ministry,”³⁶ say Howard F. Sugden and Warren W. Wiersbe. The inference drawn from this statement is that failure in leadership occurs more often than not because of the uncertainty of the call. From the context of leadership within the church, the call of God is paramount. “Called people believe their positions are on loan from God and the people they are attempting to influence. Rather than protecting what they own, called leaders act as good stewards of what has been loaned to them.”³⁷ So state Ken Blanchard and Phil Hodges in *Lead like Jesus*. It is very easy to be carried away with the grandeur of leadership and forget the leadership gift that is being operated in him is of God, to edify the Body of Christ (Eph. 4:8, 11-12). Ortiz states, “Leadership from the Christian perspective brings with it a divine encounter and spiritual formation in the objective and subjective praxis.”³⁸ God must be involved in the way we practice leadership. It can never be one’s own way of determining the level of leadership that is produced. “My father worketh hitherto, and I work” (John 5:17b) might be a fitting

36. Howard F. Sugden and Warren Wiersbe, *Confident Pastoral Leadership* (Chicago, IL: Moody Press, 1973), 9.

37. Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Role Model of All Time* (Nashville, TN: Thomas Nelson, 2005), 43.

38. Ortiz, lecture notes.

preface for all those who are called to leadership as they carry out their duties in fulfilling the call.

This is borne out by Blanchard and Hodges, who believe that “Christians have more in Jesus than just a spiritual leader; we have a practical and effective leadership model for all organizations, for all people, for all situation.”³⁹ The Christian, spiritual leader must be willing to emulate the self-sacrificing example of Jesus, who rather than enjoying the pleasure of being served, gave himself in service to others. Not only must leaders be self-sacrificing, but also, they must have a strong conviction of their position as servants of the Most High. Regarding this, Dr. Eldin Villafañe writes, “Our self-understanding [identity] as Christians precludes any other understanding of calling [vocation] than that of servants. Whether we are lay persons, or ministers, professors or students, whatever our human vocation and wherever we exercise our gifts, we are called to service.”⁴⁰

Integrity

The *Oxford American Writer's Thesaurus* defines integrity as “moral soundness; an undivided or unbroken completeness or totality with nothing wanting.” This subject is not necessarily an easy subject to explain, for one must look deeply into his or her own heart to speak about it. However, without it we may be living near the edge of disaster. Moral soundness connotes more than the absence of the cardinal sins of adultery and fornication but carries with it anything that separates from that undivided and unbroken completeness that is integrity.

39. Blanchard and Hodges, *Lead Like Jesus*, xi.

40. Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, MI: Eerdmans, 1995), 8.

The prophet Daniel, for example, had an investigation carried out on his life during his captivity in Babylon to see what could be found that would impede him from being given the high position of leadership. This is how the Bible puts it. “Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault: forasmuch as he was faithful, neither was there any error or fault found in him” (Dan 6:4). Their search was fruitless, except they said only his relationship with his God may we find fault (Dan 6:5, paraphrase). That to me is an exceptional quality of integrity that all leaders should have, and to which one should aspire. Maxwell believes “Duplicity is antithetical to integrity. One may get away with duplicity for a while, but soon it bears enough fruits to be seen. Integrity,” he further states, “helps a leader to be credible, not just clever.”⁴¹

For Maxwell, “integrity is not a given factor in everyone’s life. It is a result of self-discipline, inner trust, and a decision to be relentlessly honest in all situations in our lives.”⁴² Quoting Billy Graham, “Integrity is the glue that holds our way of life together. We must constantly strive to keep our integrity intact.”⁴³ To this the poet concurs saying, “The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity” (Prov 11:3, New International Version). It might be good to say that whatever may have been in the past, good or bad (especially the bad), cannot be changed, but everyone can make a brand-new start. “Surely,” says J. Oswald Sanders, “the spiritual

44. 41. John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993),

42. Maxwell, *Developing the Leader Within You*, 44.

43. Maxwell, *Developing the Leader Within You*, 45.

leader must be sincere in promise, faithful in discharge of duty, upright in finances, loyal in service, and honest in speech.”⁴⁴

Peter G. Northouse in *Leadership* is of the opinion that “leaders with integrity inspire confidence in others because they can be trusted to do what they say they are going to do. They are loyal, dependable, and not deceptive. Basically, integrity makes a leader believable and worthy of our trust.”⁴⁵ Because leaders are predominantly influencers, modeling integrity before one’s protégés is an absolute characteristic for them. Accordingly, Blanchard and Hodges submit, “our leadership legacy is not just limited to what we accomplished, but it includes what we leave behind in the hearts and minds of those with which we had a chance to teach and work.”⁴⁶

To Mentor or Not to Mentor

There is a dire need for some strenuous efforts and a strong and sustained mentoring program within the church organization. In the past, aspiring leaders were practically destroyed for showing any aptitude for leadership; and this was because they were seen as rivaling the then leader for their position. This was mostly because the financial remuneration for ministers was so sparse, with no provision made for taking care of retiring ministers to ensure they were properly sustained with their families. These circumstances lent themselves to the abuse of up-and-coming leaders, with the disparaging effect of discouraging younger folks from coming forward to answer the call of God.

44. Sanders, *Spiritual Leadership*, 64.

45. Peter G. Northouse, *Leadership: Theory and Practice*, 7th ed. (Thousand Oaks, CA: Sage Publications, 2016), 25.

46. Blanchard and Hodges, *Lead Like Jesus*, 45.

While to a certain extent the financial situation has changed with an upward gradient, and some ministers have become more prudent in making provision for themselves, there is still much to be desired, and the facilitating of a proper mentoring program must be convened. The average age of the majority of our present leaders in the area of the Leeward Islands, which constitutes the setting for this thesis, is way past fifty—therefore the need for emerging leaders. This is paramount to the future of the organization.

Effective spiritual leaders must know they “exist to carry and promote the fire of the mission for whatever entity they lead. In so doing, you are called to sacrifice on behalf of those you’re leading, including the ones who will one day succeed you in carrying the fire.”⁴⁷ It may be humbling to ask someone to do something that you know you can do yourself, but it is one of the greatest developmental tools that one can find in building other leaders to take one’s place later.

The aproned leader understands perfectly that he must be working himself into a dispensable position, being cognizant that the organization must go on and that the development of new leadership is paramount to its longevity. Giving important tasks to one’s subordinate constitutes part of the developmental process. In that respect, Crosson supports the argument by saying, “Delegating can’t happen without humility and the desire to see other people grow to their maximum potential.”⁴⁸ Teaching on “Foundation for Leadership,” Ortiz remarked that “one cannot have the mind of Christ and live in isolation, work in isolation, and exist in isolation,” and advises, “Life is sharing!”⁴⁹

Another supportive statement comes from John Maxwell’s *21 Irrefutable Laws of*

47. Crosson, *What Makes a Leader Great*, 37.

48. Crosson, *What Makes a Leader Great*, 49.

49. Ortiz, lecture notes.

Leadership: “Every effective leadership mentor makes the development of leaders one of his highest priorities in life.”⁵⁰ In the seminal words of Crosson, “Humble leaders know how to delegate and train those who are coming up behind them.”⁵¹

Northouse might have conveyed the proper analysis when he indicated that servant leadership “means using actions and words that clearly demonstrate to followers that their concerns are a priority, including placing followers’ interests and success ahead of those of the leader. It may mean a leader breaks from his or her own tasks to assist followers with theirs.”⁵²

The term “empowering” comes to mind when one thinks of mentoring. When one is empowered, it helps that person to become “stronger and more confident, especially in controlling their life and claiming their rights.”⁵³ The great Old Testament leader Moses was taught the principle of delegating and developing leaders by his father-in-law, Jethro, which was done so effectively that at the time God was about to call him home, the answer to his question as to who will lead the nation was “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him” (Num 27:18).

By giving great responsibility to Joshua, Moses got involved in preparing the future leader for the conquest of Canaan. It might be uncertain as to whether the dynamics of mentoring and empowering were fully known at the time of Moses and Jethro, or at what stage it became a part of the routine of development. However, many were those who, while not being totally aware of it, did it by rote, knowing that it was a necessary thing to do. Northouse proposes that “it is a way for leaders to share power

50. Maxwell, *21 Irrefutable Laws of Leadership*, 139.

51. Crosson, *What Makes a Leader Great*, 47-48.

52. Northouse, *Leadership*, 234.

53. *Oxford English Dictionary*, s.v. “empower,” accessed June 12, 2018, <https://en.oxforddictionaries.com/definition/empower>.

with followers by allowing them to have control. Empowering builds followers' confidence in their own capacities to think and act on their own because they are given the freedom to handle difficult situations in the way they feel is best."⁵⁴

According to Sanders, "John R. Mott believed that leaders must multiply themselves by growing younger leaders, giving them full play and adequate outlet for their abilities."⁵⁵ This is possible only if the leader is comfortable in his own skin and does not have a fear that he may be surpassed in efficiency. Such leaders must be free from the awfulness of overly protecting their positions, and confidently teach their subordinates the run of the mill. Sanders asserts, "Barnabas' spiritual stature is seen in his entire freedom from jealousy when his protégé Paul surpassed his own leadership skills and became the dominant member of the team."⁵⁶

Jesus Christ must be considered the greatest of all in empowering others. Dr. Luke records him sending out his followers ahead of him to prepare the way for him to come. He writes, "After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go" (Luke 10:1). He knew that it was a dangerous assignment that he was giving to them, for he told them, "I am sending you out as lambs in the midst of wolves" (Luke 10:3). He may have anticipated that there would be difficulties, but he sent them anyway; giving credence to Sanders's words that "blunders are the inevitable price of training leaders."⁵⁷

Mark records an incident in the training of his disciples when a distraught father brought his demon-possessed son to them seeking assistance for exorcism, but they

54. Northouse, *Leadership*, 235.

55. Sanders, *Spiritual Leadership*, 149.

56. Sanders, *Spiritual Leadership*, 149.

57. Sanders, *Spiritual Leadership*, 149.

couldn't. When the Lord returned from being transfigured on the mount, he dealt with the situation and then used it as a teaching opportunity for his followers (Mk 9:14-29).

The Setting

The Leeward Islands are an arc of islands that constitute the most westerly and northerly of the Lesser Antilles, at the northeastern end of the Caribbean Sea, between latitudes 16° and 19° N and longitudes 61° and 65° W. The principal islands are the American Virgin Islands; the French island and overseas department of Guadeloupe and its dependencies Martinique, St Barthelemy, and St. Martin. The Leeward Islands also includes the Dutch islands of St. Eustatius and Saba; St Maarten; the independent states of St. Kitts and Nevis, Antigua, and Barbuda; the British dependent territories of Anguilla, Montserrat, and the British Virgin Islands.

These islands are largely volcanic in origin, with luscious, subtropical vegetation. Their soil is very rich, with an abundant rainfall. The delightfully warm climate is tempered by the surrounding water, which allows for little variation in temperature. Most of the islands are popular tourist destinations. Products are mostly agricultural—fruits, vegetables, sugar, cotton, coffee, and tobacco. The combined population of these islands based on their last census is 1,189,000.⁵⁸

The specific scope ranges from Anguilla in the north to Guadeloupe and Martinique in the south and provides the setting for this thesis-project. There are thirty-one congregations for the Church of God of Prophecy established within this territory, with a large cadre of ministers, with eleven ordained bishops among them. These serve

58. Editors of Encyclopedia Britannica, s.v. "Leeward Islands," *Encyclopedia Britannica*, accessed June 15, 2018, <https://www.britannica.com/place/Leeward-Islands>.

mainly as presiding bishops in their particular district, with one person serving as the overall regional administrative bishop.

Each of the local churches has one ordained pastor serving in leadership for immediate direction and the day-to-day running of churches, but some are rather dormant where involvement is concerned. The membership of these congregations conjures up a little over two thousand members, made up of English, French, and Spanish groups of believers, with appropriate leadership.

The majority of our pastors have little more than a high school level of education, and when you find one other than that, it would be someone without any theological training, even though educated otherwise. The reason for this is not well known, except to say that not a lot of import was placed on theological training at the time when most of our pastors were inducted, and the need to fill the position when a church became available by retirement or a new group was organized.

This was not because schools for the stated purpose were not available, because “the Caribbean has a high concentration of religious and theological institutions. These schools proliferated in the early 1950s as the island nations gained their independence. The oldest recorded school offering tertiary education in the Caribbean is Codrington College, once Codrington Grammar School in Barbados, which began in 1745.”⁵⁹

Our biblical position on certain doctrines might have shut us into a box that precluded the organization from allowing its pastors to attend schools of higher learning if they could have afforded it, and the organization itself made no provision for such to

59. Zenas Gerig, “A Call to Remember: The Story of Caribbean Evangelical Theological Association,” J. Richard Middleton, September 2015, accessed June 1, 2018, <https://jrichardmiddleton.files.wordpress.com/2015/09/the-story-of-the-caribbean-evangelical-theological-association-by-zenas-gerig.pdf>, 18.

take place. However, according to Adrian Varlack in his book written for the Center for Biblical Leadership, an early effort was made to establish some level of training. He records, “A Bible Training School shall be maintained as long as advisable, for the education of our ministers and workers, which shall include the extension department of the Bible Training Correspondence Course and any other educational pursuits that the General Assembly may from time to time deem necessary.”⁶⁰ The intention of this endeavor must have been torpedoed along the way, for the desired effect of this was not materialized to any great extent.

Presently there are several networks of theological schools across the region, one of the largest being the Caribbean Evangelical Theological Association (CETA). CETA, which gives accreditation to schools across the region, currently has forty-eight schools of higher education in theology listed in its directory.

An early history of CETA, written by past president Dr. Zenas Gerig, notes that “higher learning for ministers was frowned upon, and much work had to be done to build the network and to bring others into the vision.”⁶¹ This may be one of our main dilemmas in my organization, when considering that little effort has been made to educate our ministers theologically.

It is true that early in the life of the Church of God, some measure of development was made, but it was short-lived for various reasons. Our educational system for ministers over the years has varied from Bible Training Camp (BTC), to Bible Training Institute (BTI), to Tomlinson College, to Center for Biblical Leadership (CBL) to what we now call Leadership Development and Discipleship (LDD). At various times the

60. Adrian L. Varlack Sr., *Foundations: Church of God of Prophecy, Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing, 2010), 177.

61. Gerig, “Call to Remember,” 23.

international presbytery had some few requirements for licensure, but one of our most deliberate efforts was in 1992 when the college and BTI were discontinued and CBL was formed.

A Case for Education of Ministers

J. I. Packer, in the foreword of Parrett and Kang, *Teaching the Faith, Forming the Faithful*, in support for formal teaching by the church, remarks that “as trainers impress upon athletes that they must never stop training, so Jesus and his apostles make it clear that the church must never stop learning, for only so will it move generation by generation into true maturity in Christ. So, the teaching ministry of the church must be continuous.”⁶²

If the teaching ministry of the church must be carried forward by the leaders, it would seem to me that leaders should be properly equipped to do so with conviction that the effort is a necessary one, to which they would give their earnest. However, if the church refuses to anchor them in this all-important mission, then it becomes almost impossible to accomplish anything worthwhile. Displaying an aversion toward education, especially higher education, and not allowing ministers to strive for a university degree in theology cannot be a positive situation to encourage. Martin argues that “education will enable the minister to sharpen his or her understanding of the biblical and theological foundations for ministry, the roles and purposes of the minister, and the historical

62. Gary A. Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 7.

precedents of Christian ministry.”⁶³ If the emerging leaders of our time will become a force to take this gospel to the world, someone will have to take the responsibility to teach them intentionally.

As stated above, the efforts to train ministers by the different and changing practices was mediocre to say the least and had little effect to allay the necessity for solid tertiary education. As a result, each denomination tended to desire one’s own little training program, just for the sake of making believe that something had been achieved, but that was not what was needed then, and surely not today.

The prophets Samuel and Elijah held schools of prophets which even had a great effect on King Saul, who himself prophesied, to the amazement of the onlookers (1 Kgs 19:24; 2 Kgs 4:38-44). It does appear as though those two great leaders of Old Testament times recognized that for the longevity of godliness within the nation, such institutions were necessary.

The New Testament is replete with instructions to the leaders in their time as well. Dr. Luke records the didactic effort that emerged after the day of Pentecost, when new members were added to the church. He wrote, “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

Young ministers coming into the service of the Lord must be prepared to fill their role with extreme competence in these days. Being skillful about what one does is not sinful. The “minister must be competent in the essential skills of Pentecostal ministry: preaching, teaching, leading, providing pastoral care, administration, creative planning,

63. Lee R. Martin, “‘You Shall Love the Lord . . . with All Your Mind’: The Necessity of an Educated Pentecostal Clergy,” *Pharos Journal of Theology* 97, no. 15 (2016): 5, accessed June 1, 2018. https://www.pharosjot.com/uploads/7/1/6/3/7163688/pharos_article_15_vol_97_2016.pdf.

and directing worship.”⁶⁴ Proficiency comes from being instructed by someone who has been in the race and knows the run of the mill. These young warriors must be taught how to cope in difficult times, for come they will: and this is done by the example they see before them day by day.

The way one deals with trials gives encouragement to those they lead, so they may be able to accept their own difficulties when they come. It seems to be the norm to believe that once you are a believer you should not have to face difficulties, but difficulties do come; and when they do arise, discouragements set in with the tendency to disrupt the relationship with God. According to Lee Martin, “Ministers must have a strong sense of vocation that energizes and strengthens the minister, especially during the difficult times of conflict, disappointment, and setback.”⁶⁵

Part of our capability lies in the way we deal with sufferings. Douglas Moo shares this thought in his commentary on the book of James. “God’s will often leads us to suffering, but what is needed is a willingness to bear up under the suffering, maintaining spiritual integrity and waiting patiently for the Lord’s return.”⁶⁶ In an age when ministers are being told that all they have to do is name it and claim it, it is important that they be taught how to maintain their composure in light of the difficulties they will be facing.

Integrity in suffering speaks to the completeness of enduring the test, knowing that God who calls will never abandon his servant. Moo remarks, “Trials can be successfully resisted only by remembering that God, while sending them, never seeks our downfall.”⁶⁷ The totality of it is in knowing beforehand what the Lord himself has said to

64. Martin, *Necessity of an Educated Pentecostal Clergy*, 5.

65. Martin, *Necessity of an Educated Pentecostal Clergy*, 4.

66. Douglas J. Moo, *The Letter of James* (Grand Rapids, MI: Eerdmans, 2000), 227.

67. Moo, *Letter of James*, 52.

his followers. It is a matter of taking one's cross and following him, in total abandonment, not regarding one's own life (Matt 16:24-25).

Conclusion

Given all that has been said on the subject of "Aproned Leadership: Empowering Emerging Leaders," it must be said that leadership is not a relatively easy task for anyone. If one is called to lead, however, there must be the understanding that the responsibility is a grave one to which every effort must be made to perform determinedly and intentionally in giving all that you can to serve with humility, integrity, and selflessness. Our present-day leaders have an awesome task on their hands in developing the leaders of tomorrow, to carry the work to the end of journey.

Guarding one's self from all the contaminants of worldliness, such as pride, lust, arrogance, the love of money and power, will serve well in developing new leaders for the times. They must not see the grime of this world's pollutants stifling us to the extent that what we are offering them is of no value in maintaining a positive regard for the things of God. We must offer them a level of example that cannot be surpassed by anything this world can set before them.

We must also be intentional in our educating of our ministers. There is no substitute for that. Over the last hundred years and more we have meandered along, trusting that the Lord will help us to achieve as best as we can; and surely he has. But how much more we could have accomplished if we had taken the time to educate our ministers, giving them more confidence in performing their duties in a more proficient and effective manner? The time has come for us to put aside our aversion to education

and prepare our upcoming ministers for a future of sterling service for Christ and his church.

That being said we are thankful to our Lord who has begun to shine light on a forward vision for advanced biblical/theological ventures with Gordon-Conwell Theological Seminary and the Church of God of Prophecy (COGOP) Consortium for master and Doctor of Ministry degrees. Already more than 250 have received their master's degree with several other hundreds of students who have taken and are taking degree courses. In 2018 the consortium produced its first cohort of 15 COGOP students to receive their Doctor of Ministry degrees. In 2019 the consortium will produce its second cohort of 13 COGOP students, of which I am one, to receive their Doctor of Ministry degree. A bright light has begun to shine on the path of present leadership and for the emerging leaders of the Church of God of Prophecy.

CHAPTER 2

LITERATURE REVIEW

Introduction

This review seeks to deepen the discussion on the subject of this thesis, namely, “Aproned Leadership: Empowering Emerging Leaders in the Leeward Islands.” It must be understood that the researcher does not believe that he has all the answers to this all-important topic but seeks only to add to already established documentation, especially regarding servant leadership, the style of which Jesus, Peter, and Paul have all subscribed.

It is my contention that there is enough of the autocratic, self-seeking, self-promotion type of leadership in our world and that there is a need to develop this selfless, self-sacrificing style to counteract those negative efforts that destroy the real intent of our Lord. Serving others for Jesus was paramount to discipleship and to the kingdom that he came to establish. Placing a little child in the midst of his followers to teach them about humility was a powerful example of his intention. When one understands that a child has no political status, is dependent on someone else for sustenance, and is without power to make decisions for itself—the object lesson is beyond description. It is within this context that this review seeks to expound for the good of all who leads and those seeking to lead.

There must be a conscious effort to follow the sterling example of Christ, who declares, “For even the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mk 10:45). Jesus taught that his disciples are those who deny themselves and take their crosses daily and follow him. To the extent that one is

unable to do so, one cannot be a disciple of his. This is the caliber of men and women that changed the world in the early century of the church's existence, and it will take this same kind to finish the work given to us by extension. This thesis is set to help us along.

The Call to Lead

The call to lead and its accompanying characteristics is the major theme of this review. The British theologian John Stott surmises that “there is a great need in all spheres and other situations for more clear-sighted, courageous, and dedicated leaders.”¹ Chris Lowney advocates that “we stand united on the common ground of wanting to bring a wonderful yet troubled world the kind of leadership it desperately needs and deserves.”² The renowned writer J. Oswald Sanders remarks that “in many cultures today where Christian leadership carries prestige and privilege, people aspire to leadership for reasons quite unworthy and self-seeking.”³ Lowney adds that because of this, “we want to rid our culture of self-absorbed leadership by demanding leaders who serve others before self, and by modeling that style of leadership ourselves.”⁴ James Davidson Hunter, however, cites that people of the elitist persuasion “will misuse their position to exclude others for the sake of exclusion or to protect their own power and vested interest for no other reason than to aggrandize power and privilege.”⁵ In light of this Leighton Ford admits that one of the temptations of leaders is that of being a “power-hungry self,

1. John R. W. Stott, *Involvement: Social and Sexual Relationships in the Modern World*, vol. 2 (Old Tappan, NJ: Revell, 1984), 248.

2. Chris Lowney, *Pope Francis: Why He Leads the Way He Leads: Lesson from the First Jesuit Pope* (Chicago, IL: Loyola Press, 2013), 148.

3. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 2007), 12.

4. Lowney, *Pope Francis*, 148.

5. James Davidson Hunter, *To Change the World* (New York, NY: Oxford University Press, 2010), 258.

wanting to lord it over others. Sinful pride can, in fact, make us want to be puffed up and to exalt ourselves.”⁶ The dictionary’s definition of elitism is “an attitude or behavior of a person or group who regard themselves as belonging to an elite.”⁷

Such an attitude makes one feels that he is entitled to hold positions that put him in charge, even if he has to campaign. This campaigning comes from an inordinate desire for promotion, even at the expense of others. Blanchard and Broadwell agree that “an elitist approach to business leaves human potential on the table, ultimately letting down individuals who work there as well as the business itself.”⁸ In an essay written by Efrain Agosto in *Seek the Peace of the City*, authored by Eldin Villafañe, this statement is posited:

Just as Paul received his apostolic call from divine initiative, he seems to have believed that all Christian workers would have that basis for their call to service. The leader is leader because he or she responds to God’s call regardless of personal social status. Because of that, the church need not reflect the elitist structures of the outside world in its practice of leadership.⁹

Chris Lowney submits, “You can’t lead others if you can’t lead yourself. But you can’t lead others if you use power primarily to serve yourself and your ego. Leadership is not about you, it’s about the rest of us—your family, community, colleagues, or customers.”¹⁰

Sanders’s insightful remarks are poignant here.

6. Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 33.

7. *Oxford English Dictionary*, s.v. “elitism,” accessed July 31, 2018, <https://en.oxforddictionaries.com/definition/elitism>.

8. Ken Blanchard and Renee Broadwell, eds., *Servant Leadership in Action: How You Can Achieve Great Relationships and Results* (Oakland, CA: Berrett-Koehler, 2018), 45.

9. Efrain Agosto, “Paul, Leadership and the Hispanic Church” in *Seek the Peace of the City: Reflections on Urban Ministry*, Eldin Villafañe (Grand Rapids, MI: Eerdmans, 1995), 108.

10. Lowney, *Pope Francis*, 41.

Many people regard leaders as naturally gifted with intellect, personal forcefulness, and enthusiasm. Such qualities certainly enhance leadership potential, but they do not define the spiritual leader. True leaders must be willing to suffer for the sake of objectives great enough to demand their wholehearted obedience.¹¹

Lowney adds another dimension to this by saying, “Leaders must dig deep within themselves, but that inward journey ultimately inspires them to leap beyond the shortsighted horizons that diminish so many leaders, who never see beyond my department, my company, my money, me, me, me.”¹²

“Desiring to excel is not a sin. It is the motivation that determines ambition’s character,” states Sanders.¹³ It is essential to remember that leadership in the church is a gift from God (1 Cor 12:1-11; Eph 4:7-11), and the stewarding of them must be held accountably. According to James Davidson Hunter, “The gifts, resources, and influence one stewards are not one’s own to use as one wishes but rather they belong to God: they exist under his authority and believers are held to account for how they steward them.”¹⁴ Concurring with Hunter, Sanders posits, “Ambition which centers on the glory of God and welfare of the church is a mighty force for good.”¹⁵ Sanders further states, “God prepares leaders with a specific place and task in mind. Training methods are adapted to the mission, and natural and spiritual gifts are given with clear purpose.”¹⁶

It must have been an excessive volume of ambition that compelled James and John to come to Jesus to ask for positions both on his right hand and the left (Mk 10:35-40). Very likely when they were chosen, the objective was to make them leaders in the

11. Sanders, *Spiritual Leadership*, 18.

12. Lowney, *Pope Francis*, 41.

13. Sanders, *Spiritual Leadership*, 13.

14. Hunter, *To Change the World*, 260.

15. Sanders, *Spiritual Leadership*, 13.

16. Sanders, *Spiritual Leadership*, 51.

organization, but they were anxious to be in charge. Their personal ambition was motivating them for these prestigious positions, and not what was best for the purpose and ministry that Jesus was establishing. Stott posits that “among the followers of Jesus, therefore, leadership is not a synonym for lordship. Our calling is to be servants not bosses, slaves not masters.”¹⁷ A leader, therefore, according to Robert Clinton, “is a person with God-given capacity and God-given responsibility who influences a group of followers toward God’s purposes for the group.”¹⁸

It must always be remembered that leadership is a feet-washing job, and not one of glamor. Lowney speculates that Simon Peter might have been “embarrassed and perhaps outraged that Jesus would perform work reserved for slaves, for non-Jewish slaves in fact, because such dirty work was considered beneath even a Jewish slave’s dignity.”¹⁹

God being the initiator of the gift of leading is not disavowed by most, except in the mind of John C. Maxwell, who left the door open to believe that leadership can be solely developed. Writing in *Developing the Leader Within You*, he states, “Leadership is developed, not discovered,” and quickly modifies it that, however, by saying, “the truly ‘born’ leader will always emerge; but, to stay on top, natural leadership characteristics must be developed.”²⁰ This position concurs with that of both Stott and Sanders, with the former stating, “God’s gifts have to be cultivated, and leadership potential developed,”²¹ and the latter saying, “On the one hand, leadership is an ‘elusive and electric quality’ that

17. Stott, *Involvement*, 259.

18. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 173.

19. Lowney, *Pope Francis*, 42.

20. John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993), ix.

21. Stott, *Involvement*, 248.

comes directly from God. On the other, leadership skills are distributed widely among every community, and should be cultivated and developed. Often our skills lie dormant until crisis arises.”²²

Leaders as Influencers

In the words of Maxwell, “To be a leader, a person has to not only be out front, but also have people intentionally coming behind him, following his lead, and acting on his vision.”²³ Influence is “the capacity to have an effect on the character, development, or behavior of someone or something, or the effect itself.”²⁴ In the view of Blanchard and Hodges, “influence is how we influence others to accomplish a specific mission, vision, and goal, whether grand and glorious or humble and mundane.”²⁵ Clay Scroggins proposes that “influence has always been, and will always be, the currency of leadership.”²⁶ Part of the responsibility of leaders is to help to build the character of the emerging leader, and because of that, it is imperative that the wielder of influence be authentic. It is said by Blanchard and Broadwell that “all good leaders practice servant leadership. [For] it is a teachable, learnable, and practical skill. And the more the servant leader practices that skill—the more they create an environment in which people can feel vulnerable at work—the more trust, loyalty, and cooperation thrive.”²⁷ Hunter believes that “it is our influence within the range of spheres of activity and relationship that

22. Sanders, *Spiritual Leadership*, 29.

23. John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 1998), 16.

24. Maxwell, *21 Irrefutable Laws*, xx.

25. Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Role Model of All Time* (Nashville, TN: Thomas Nelson, 2005), 193.

26. Clay Scroggins, *How to Lead When You're Not in Charge: Leveraging Influence When You Lack Authority* (Grand Rapids, MI: HarperCollins, 2017), 27.

27. Blanchard and Broadwell, *Servant Leadership in Action*, 60.

defines the leadership we exercise.”²⁸ Talking about influence, Fluker hints at the fact that “leadership in the new century will depend largely on how well new generations of ethical leaders negotiate the traffic at these intersections and inspire and guide others to create community.”²⁹ “Servant leadership values community because it provides a face-to-face opportunity for individuals to experience interdependence, respect, trust, and individual growth.”³⁰

In defining authentic leadership Northouse advances three different examples. “The first he calls the *intrapersonal perspective*, second to that is the *interpersonal process*, and finally, what he calls a *developmental perspective*.”³¹ For the sake of this thesis-project, the developmental perspective serves well as a defined intentionality. According to Northouse, “This perspective, views authentic leadership as something that can be nurtured in a leader rather than a fixed trait.”³² Stott seems to be wavering a little in this manner when, quoting Bennie E. Goodwin, he said, “Although potential leaders are born, effective leaders are made,”³³ and from Shakespeare he quotes, “Be not afraid of greatness! Some are born great, some achieve greatness, and some have greatness thrust upon them.”³⁴ According to Hunter, there is a dichotomous dependence on leadership. To him, “leadership depends on a trust between those who lead and those to

28. Hunter, *To Change the World*, 256.

29. Walter Fluker, *Ethical Leadership: The Quest for Character, Civility, and Community* (Minneapolis, MN: Fortress, 2009), 7.

30. Peter G. Northouse, *Leadership: Theory and Practice*, 7th ed. (Thousand Oaks, CA: Sage Publications, 2016), 227.

31. Northouse, *Leadership*, 196.

32. Northouse, *Leadership*, 196.

33. Stott, *Involvement*, 248. Quoted in James A. C. Brown, *The Social Psychology of Industry* (New York, NY: Penguin, 1954), 186.

34. Stott, *Involvement*, 248. Quoted by David Weir, *Men and Work in Modern Britain* (London: Fontana, 1973), 75.

whom the leader is answerable, so that when trust is violated or undetermined by incompetence, leadership loses its legitimacy.”³⁵

Northouse proposes that at a time when new leaders are “apprehensive and insecure about what is going on around them, as a result, they long for bona fide leadership they can trust and for leaders who are honest and good.”³⁶ Influencers must be genuine, and they must be trustworthy. “The servant leader seeks to unleash talent and creativity by extending trust to others. Because the servant leader fundamentally believes in others—and in their potential,”³⁷ write Ken Blanchard and Renee Broadwell in *Servant Leadership in Action*.

In working to influence emerging leaders, the mentor must be authentic in his life and approach. “Over time, a servant leader’s authentic intent will eventually materialize in behavioral norms, and then ultimately in systems and structures.”³⁸ “To make a change in other people carries with it an enormous ethical burden and responsibility. Because leaders usually have more power and control than followers, they have more responsibility to be sensitive to how their leadership affect followers’ lives.”³⁹ Leaders live lives of purposefulness as they work to develop others to become the kind of leaders God is intending. “The sympathy they might offer their followers is not for show and emotional support, but the leader endures difficult things right along with his followers. He will not ask his people to do anything he is not willing to do himself.”⁴⁰ In the mind of Sanders, “As to behavior, the leader must be respectable. A well-ordered life is the fruit

35. Hunter, *To Change the World*, 256.

36. Northouse, *Leadership*, 197.

37. Blanchard and Broadwell, *Servant Leadership in Action*, 30.

38. Blanchard and Broadwell, *Servant Leadership in Action*, 28.

39. Northouse, *Leadership*, 336.

40. Benjamin K. Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel, 2017), 494.

of a well-ordered mind. The life of the leader should reflect the beauty and orderliness of God.”⁴¹ Peter Drucker, writing in *Managing the Non-Profit Organization*, relative to credibility and influence says, “What I learned was that unless you integrate the vision of all constituencies into the long-range goal, you will soon lose support, lose credibility, and lose respect.”⁴²

The Pride of Leadership

Blanchard and Hodges believe that leadership is being performed today “in a world where EGO-driven striving for self-gratification, self-promotion, and self-protection describes the way leadership is done at every level of human relationship.”⁴³ Pomposity, the quality of being pompous, or self-importance, is antithetical to the concept of an aproned leader. You would not find in the master’s house one with a white apron around him exemplifying such a level of arrogance that he becomes detestable. If it does happen it would be rare, and immediate action would be taken against him. According to Oswald Sanders, “As in ancient days, so today humility is least admired in political and business circles. But no bother! The spiritual leader will choose the hidden path of sacrificial service and approval of the Lord over the flamboyant self-advertising of the world.”⁴⁴ Service does not always reflect the reason for doing so. Stott concludes that it can have ulterior motives behind it. He writes, “I do deny the truth of this, that leaders have first to win their spurs by service. But the danger of the principle as thus

41. Sanders, *Spiritual Leadership*, 42.

42. Peter Drucker, *Managing the Non-Profit Organization: Practices and Principles* (New York, NY: HarperCollins, 1990), 110.

43. Blanchard and Hodges, *To Lead Like Jesus*, 193.

44. Sanders, *Spiritual Leadership*, 62.

stated is that it regards service as being only a means to another end (namely qualifying one as a leader) and is therefore commended only because of its pragmatic usefulness.”⁴⁵

In an article written by Volker Kessler entitled “Pitfalls in ‘Biblical’ Leadership,” he states, “Our culture and our concept of leadership go hand in hand. Whether we perceive different types of leadership as positive or negative is mainly influenced by the culture in which we were socialized. The only question is whether we are aware of this fact or not.”⁴⁶ This was cited because of his strong belief that leadership cannot be just biblically based. Kessler argues that “there can never be cultural-free Biblical leadership theory as there can never be a cultural-free gospel.”⁴⁷ The assumption to be drawn from this hypothesis is that biblical leadership is developed according to the surrounding ethos of one’s environment. If that is the case, then every leader must make a concerted effort to wear the apron of humility, since our culture is so fixated on power and authority. McIntosh and Rima advance the thought that “Christian leaders often use those they lead to enhance their own image and improve the way they feel about themselves.”⁴⁸ Stott is of the opinion that “it is quicker to ride roughshod over other people; you get things done that way. And if the end is good, does it really matter what means we employ to attain it?”⁴⁹

Even the sermons preached, according to McIntosh and Rima, are for the purpose of gaining “the approval and admiration of followers with little or no concern for God’s

45. Stott, *Involvement*, 260.

46. Volker Kessler, “Pitfalls in ‘Biblical’ Leadership,” *Verbum et Ecclesia* (2013), 34.10.4102/ve.v34i1.721, accessed August 13, 2018, https://www.researchgate.net/publication/272649269_Pitfalls_in_Biblical_leadership.

47. Kessler, “Pitfalls in ‘Biblical’ Leadership.”

48. Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 262.

49. Stott, *Involvement*, 262.

approval.” Further, the authors summarize that “the pastor or speaker who steps down from the platform and is immediately obsessed with whether his sermon was good is dealing with a prime symptom of narcissism.”⁵⁰ Pride is an overly high and exaggerated esteem of self, haughtiness, and arrogance. Calvin Miller writes, “Arrogance, when well fed, begins to believe that the world owes it whatever it can seize.”⁵¹ This leaves no room for anyone else, not even God. It must be remembered here that “pride goes before destruction, and a haughty spirit before a fall” (Prov 16:18, English Standard Version). Pride, in the view of McIntosh and Rima, is “an area that many Christian leaders ignore when it comes to accountability to others.”⁵² They further argue that “the insidious nature of pride is such that Christian leaders believe they do not struggle with it. Or if they do, certainly not to the same extent that others do.”⁵³ In McIntosh and Rima’s vernacular,

Some leaders experience a profound need to be approved by those they lead and to know that they are accepted and appreciated. Accordingly, this is not just the ordinary, normal desire we all possess to be liked by others, but rather a desperate, almost life-sustaining need to gain approval.⁵⁴

Aproned leaders must know that they are servants of the Most High and therefore must submit to his infinite direction in helping to develop the emerging leaders of our day. Miller believes that “we should repeat this truth in every era of leadership to ensure that we truly are servant leaders.”⁵⁵ Oswald Sanders is of the opinion that “the early leaders of the church were sensitive to the leading of the Spirit. Because they had surrendered their own wills to the Spirit’s control, they were delighted to obey His

50. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 99.

51. Calvin Miller, *The Empowered Leader: 10 Keys to Servant Leadership* (Nashville, TN: Broadman & Holman, 1995), 86.

52. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 60.

53. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 41.

54. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 51.

55. Miller, *Empowered Leader*, 86.

promptings and guidance.”⁵⁶ “Servant leadership,” according to Miller, is the all-important checkpoint that bridles demonic power. As long as we follow Christ, we are safe! It is impossible to live out Christian servanthood and wield the mace of abusive power.”⁵⁷ “There seems to be a sense in which leaders can always justify their goals as good and right. As human beings we have an inherent ability to deceive ourselves.”⁵⁸

The authors of *Lead Like Jesus* suggest that “the best use of power is not to have to use it at all. People follow great leaders because they respect them, not because they have power.”⁵⁹ The author of *How to Lead When You Are Not in Charge* further argues that Jesus is against those leaders “who seeks authority for personal gain, and instead should be the kinds of leaders, the ones who align with his vision for leadership, will lead as servants who are aware of their responsibility and who answer to a higher calling.”⁶⁰ Leighton Ford, in *Transforming Leadership*, advises that “for this reason we cannot simply baptize secular leadership models and import them into our work for Christ without subjecting them to critical examination”⁶¹

Ethical Leadership

“Ethical Leadership is a vital contribution as a new generation prepares to enter a world of unscripted moral challenges.”⁶² Choosing to define this section on leadership with the adjective “ethical” might be easier than having to use the alternative of

56. Sanders, *Spiritual Leadership*, 79.

57. Miller, *Empowered Leader*, 86.

58. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 43.

59. Blanchard and Hodges, *To Lead Like Jesus*, 67.

60. Scroggins, *How to Lead When You Are Not in Charge*, 32.

61. Ford, *Transforming Leadership*, 34.

62. Carol Geary Schneider, “Dedication,” in *Ethical Leadership: The Quest for Character, Civility, and Community*, Walter Earl Fluker (Minneapolis, MN: Fortress, 2009), i.

unethical, for the synonyms of immoral, dishonorable, and unprincipled, which are but a few definitions with which to work, are not in keeping with the spirit and intent of this didactic document. “Ethical Leadership delivers a persuasive appeal for compassion and courage: compassion to listen to our own stories and the stories of others and courage to lead in community despite difficult differences.”⁶³

“Moral leadership is exemplified by deeply ingrained traits of good character that are built on a strong moral and ethical foundation. Traits such as honesty, integrity, courage, diligence, dependability, are but a few that characterizes great leaders.”⁶⁴ Contrastingly, Williams believes that “bad leadership is like a flash flood, water that is uncontrolled and overflowing its banks.”⁶⁵ Moral leadings speak to clarity of vision and a clear understanding of the course of action to be taken. Williams proposes, “Give your followers an inspiring vision that will help them see how their efforts are valuable and meaningful.”⁶⁶

Maxwell believes that “duplicity is antithetical to integrity. One may get away with it for a while, but soon it bears enough fruits to be seen. Integrity helps a leader to be credible, not just clever.”⁶⁷ Williams believes, “When your people see you walk the talk, they will be inspired to emulate your moral leadership. They will make better decisions, rooted in moral principles, because they will learn moral decision making, from you.”⁶⁸ Williams extends the argument by saying, “Nothing undermines respect for leadership

63. Schneider, *Ethical Leadership*, i.

64. Pat Williams and Jim Denney, *The Leadership Wisdom of Solomon: 28 Essential Strategies for Leading with Integrity* (Cincinnati, OH: Standard, 2010), 127.

65. Williams and Denney, *Leadership Wisdom of Solomon*, 128.

66. Williams and Denney, *Leadership Wisdom of Solomon*, 47.

67. Maxwell, *Developing the Leader Within You*, 44.

68. Williams and Denney, *Leadership Wisdom of Solomon*, 55.

more quickly than a leader's hypocrisy. And nothing cements respect for leadership more firmly than a leader's integrity."⁶⁹

Writing in *Developing the Leader Within You*, Maxwell posits, "Integrity is not a given factor in everyone's life. It is a result of self-discipline, inner trust, and a decision to be relentlessly honest in all situations in our lives."⁷⁰ Leadership must be taken in the light for which it was given, for as Sanders opines, "Surely the spiritual leader must be sincere in promise, faithful in discharge of duty, upright in finances, loyal in service and honest in speech."⁷¹

Power to Empower

The apostle Paul more than two thousand years ago wrote, "For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed" (2 Cor 10:8).

Greenslade is of the opinion that if leaders are "secure in our sonship we will not need to strive for positions in order to prove who we are. [Also] we will not use our leadership opportunities to find emotional wholeness but to express it."⁷² If the apostle is right that authority was given for edification, then there is no need to be reluctant in using it to build up a new generation of leaders to take our place. Power is not always corruptible. There is much good that can come of it, and Jesus showed us that while he was on earth. Ken Blanchard, who believes that Jesus was the greatest example of a servant leader, confirms it by saying, "During the three years under Jesus' leadership, the

69. Williams and Denney, *Leadership Wisdom of Solomon*, 55.

70. Maxwell, *Developing the Leader Within You*, 45.

71. Sanders, *Spiritual Leadership*, 64.

72. Philip Greenslade, *Leadership, Greatness, and Servanthood* (Minneapolis, MN: Bethany House, 1984), 104.

disciples were transformed from untrained novices to fully equipped, divinely inspired and spiritually grounded leaders able to fulfill the Great Commission.”⁷³ The relationship that Jesus had with his disciples was not only one of authority but also one of empowerment: teaching them to lead. There was a great level of trust shown by Jesus with his men.

Following on this, Greenleaf suggests that “in order to get the kind of trust in a culture that enables an empowering approach to thrive, we must not only have individuals who are trustworthy and whose vision is shared with the organization, but we must have a trustworthy organization—one that fosters and supports empowerment.”⁷⁴ The implication here seems to be that much of the onus for empowering rests squarely on the cultural shoulders of the organization, built into its DNA, for developmental purposes.

Russ Crosson is of the opinion that “until humility is present in the lives of leaders, they will be reluctant to delegate tasks and projects.”⁷⁵ Further, Crosson opines, “Leaders need to let go, to not try to maintain control of everything. Leadership focused on control stifles the next generation and retards their growth.”⁷⁶ Succinctly Crosson warns, “Delegating can’t happen without humility and the desire to see other people grow to their maximum potential,” but he assures that “the rewards of delegating are substantial.”⁷⁷

In the view of Dr. Warren Wiersbe, “How a Christian uses authority is an evidence of his spiritual maturity and character. An immature person *swells* as he uses his

73. Blanchard and Broadwell, *Servant Leadership in Action*, 150.

74. Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 3.

75. Russ Crosson, *What Makes a Leader Great: Discover the One Key That Makes the Difference* (Eugene, OR: Harvest House, 2014), 47.

76. Crosson, *What Makes a Leader Great*, 48.

77. Crosson, *What Makes a Leader Great*, 49.

authority, but a mature person *grows* in the use of authority, and others grow with him.”⁷⁸

The objective should always be to use the God-given authority to take someone along to mature them for service. Again, Greenslade posits that “the training of the twelve was for Jesus a major priority of his work. [And that] in his High Priestly prayer he speaks as if this was the principal part of his earthly ministry.”⁷⁹ Robert Greenleaf believes that “85 percent of the population who learn best from experience, [do] have trouble with abstract concepts.”⁸⁰ Jesus took care of that dilemma by spending quality time with his disciples (Mk 3:14). The times he spent with them were of such that they had enough in them to change their world immensely for the good of the kingdom of God.

Northouse argues that “the concept of power is related to leadership because it is part of the influence process. Power is the capacity or potential to influence. People have power when they have the ability to affect others’ beliefs, attitudes, and courses of action.”⁸¹ Leaders of our time must take the responsibility to train the emerging generation of leaders that we have, seriously and intentionally. It is as Russ Crosson said; someone challenged him into writing *What Makes a Leader Great* with “this could be a great book . . . for people who sincerely want to learn what it means to pass on the right leadership traits to those coming behind them. If we don’t pass the leadership baton well, the mission of whatever we’re leading could be lost.”⁸²

In an article cited in the “Reports of Assembly Committees to the 89th General Assembly of the Church of God of Prophecy,” the writer says, “Peter reflected this

78. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Colorado Springs, CO: Victor, 2001), 666.

79. Greenslade, *Leadership, Greatness, and Servanthood*, 111.

80. Greenleaf, *Servant Leadership*, 176.

81. Northouse, *Leadership*, 10.

82. Crosson, *What Makes a Leader Great*, 10.

teaching when he challenged the elders to avoid the worldly models of authority, lording it over others, but rather to be an example like a die mold or pattern which would produce others in their mold (1 Pet 5:2-3).”⁸³ Jesus had at one time rebuked the disciples about their wrangling about who would be the greatest in the kingdom, but that was beyond their purview, so the Master had to deal with it. In doing so he took a young child in their midst and taught them about humility.

The thing about this is, if they were to produce others in their same mold, their lifestyle would have to be one very emulaturary indeed. That, accordingly, the article continues, “is always the stamp of Christian leadership—enabling others to be the same.”⁸⁴ Teaching by precept and example is always the best way to go about such. The apostle Paul was aware of this concept in that he challenges his young protégé by saying, “The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim 2:2). In this regard Crosson remarked, “Paul sent Timothy out as a leader, but he also wanted him to prepare others to be leaders one day. He knew what Jesus knew. In order for the gospel message to continue, men and women had to have a fire, a passion, burning within them to see it continue.”⁸⁵

Empowering by Education

The first chapter of this thesis closed with a complimentary statement regarding the efforts that are being made relative to the incipient effort of development toward our

83. Assembly Committee for Biblical Doctrine, “Reports of Assembly Committees to the 89th General Assembly” (Cleveland, TN: White Wing Publishing, 1996), 12.

84. Assembly Committee, “Reports of Assembly Committees,” 12.

85. Crosson, *What Makes a Leader Great*, 52.

present and emerging leaders by the Church of God of Prophecy (COGOP). This, in consortium with Gordon-Conwell Theological Seminary (GCTS) and the Pentecostal School of Theology (PST), is indeed a good start toward an educated clergy, to help to serve the ministry of the church.

Accordingly, already more than 250 people have received their master's degree; several other hundreds of students have taken and are taking degree courses. In 2018, the consortium produced its first cohort of fifteen COGOP students to receive their Doctor of Ministry degrees. In 2019, the consortium will produce its second cohort of thirteen COGOP students, of which I am one, to receive their Doctor of Ministry degree. A bright light has begun to shine on the path of present leadership and for the emerging leaders of COGOP. In the words of Professor Lee Roy Martin of PTS, Cleveland, Tennessee, "The rampant anti-intellectualism that prevents Pentecostal groups from requiring clergy education has also discouraged individual Pentecostal clergy from seeking theological education voluntarily."⁸⁶ Richard J. Mouw, in an article written to honor the life of Russell Spittler, writes concerning the interest that Spittler had in the necessary education of ministers of the gospel:

The evangelical world, however, has long been characterized by a discernible undercurrent of doubt about the value of theological education. We have nurtured a strong populist spirit—which has been in many ways a strength of evangelicalism as a movement—that has worried much about an overly "intellectualized" form of Christianity.⁸⁷

86. Lee R. Martin, "'You Shall Love the Lord . . . with All Your Mind': The Necessity of an Educated Pentecostal Clergy," *Pharos Journal of Theology* 97, no. 15 (2016): 1-11, accessed June 1, 2018, https://www.pharosjot.com/uploads/7/1/6/3/7163688/pharos_article_15_vol_97_2016.pdf, 5.

87. Richard J. Mouw, "Russell Spittler: A Leader in Theological Education," in *The Spirit and Spirituality: Essays in Honor of Russell P. Spittler*, ed. Wonsuk Ma and Robert P. Menzies (New York, NY: T&T Clark International, 2004), 5.

Martin argues further that “Pentecostals have disdained formal training as leaning on the ‘arm of the flesh’ or as an illegitimate substitute for the power of the Holy Spirit.”⁸⁸ This position, it would appear, has been the Achilles heel of Pentecostalism over the years of its emergence in the early twentieth century. Mouw continues his argument by stating, “This worry has nowhere been more operative than in Pentecostalism.”⁸⁹ One of the result of this in Mouw’s mind is that a “syndrome has been that evangelicals who have become committed to theological education have sometimes seen themselves as so marginal to the rest of the movement that they simply live with a take-it-or-leave-it approach to the subject.”⁹⁰

One would hope, however, that the fact that there has been a level of support coming from COGOP, even though considered soft to certain extent, ready acceptance would be the order of the day. When asked to state the educational philosophy of the COGOP, Adrian Varlack, one of the instructors of Leadership Development and Discipleship (LDD), replied, “Life-long learning through practical Bible training and other academic programs.”⁹¹ This idea is borne out in two of the general competencies exhibited in the document presented as the COGOP policy manual, as stated for leadership: (1) “Learn and practice the skills necessary to be a lifelong learner, so that the process of personal development can continue. (2) Be knowledgeable of the major issues of systematic theology and relate them to the lives of those to whom they minister.”⁹² The ideal is a good one, but might not the question be asked, “How can I, except some man should guide me?” (Acts 8:31a).

88. Martin, *Necessity of an Educated Pentecostal Clergy*.

89. Mouw, “Russell Spittler,” 5.

90. Mouw, “Russell Spittler,” 5.

91. Adrian L. Varlack, e-mail message to author, July 2, 2018.

92. Assembly Committee, “Reports of Assembly Committees,” 12.

Here is where deliberate, consistent, and determinate action comes in. Not wanting to belittle the efforts that are set forth by the organization, it is important that a higher level of education be encouraged for all practicality for those in the ministry serving in areas where the emerging leadership needs that kind of development. How about this challenge from Eldin Villafañe? “There must be a commitment by our churches, denominations, Bible institutes, colleges, and seminaries to consider seriously reaching out and establishing theological centers in ethnic communities for the training of ethnic minority leadership.”⁹³

Being cognizant that there are some efforts being made already, what this researcher is looking for is a greater effort going forward, properly utilizing those who have already acquired master’s degrees and doctorates in the ongoing process of development. This would make it easier to have a proper accredited program to offer. One of the major problems facing the church today is that of ministers who are given the right to administer all the ministerial responsibilities without the appropriate level of education to accompany it. It becomes a problem when one feels justified not to go on to qualify one’s self for better service to the church.

One of the main schools of training ministers in the Caribbean is the West Indies School of Theology (WIST), established in Trinidad since October 1, 1946. It is accessible to eager candidates wanting to qualify themselves, and especially Pentecostals. It is said that “the initial period of two years study was as a response to the fact that some of the churches lacked sound doctrinal and moral guidance, due to the lack of trained

93. Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, MI: Eerdmans, 1995), 54.

local pastors.”⁹⁴ The unfriendliness that one observes in many ministers today toward higher education is unwarranted and alarming, for “colleges are therefore not intrinsically inimical to genuine spirituality, by virtue of their essential nature.”⁹⁵

Conclusion

Literature abounds in support of servant leadership, though it might be a new science being written about in recent times. The Scripture, however, has been projecting this for as long as they existed, and it was made more prominent during the ministry of Jesus Christ on earth (Mk 9:33-37; 10:35-45). The apostle Peter must have caught the gist of it when he challenged the church, and mostly the elders thereof, to “be clothed with humility” as they lead and feed the flock of God. Those same principles remain in place today to which present-day leaders must adhere.

The call to lead must never be thought of as a light and ordinary thing, especially the call to lead God’s people. That is one reason for people to be very sure that they are sincere in hearing and answering such a call. It must be said that the divine God would not make a mistake in calling an individual into his service, but the onus is on the person to first respond to the call and then make every effort to fulfill that call in the fear of God. The individual can be assured of the guiding hand of God in this regard.

The character building is left, however, at the discretion of the called person. They determine the kind of leadership they will offer: whether they will be one who use their followers for personal purposes, taking advantage of their vulnerability, or if they will be aproned leaders garbed in that which identifies them as the servant they are,

94. Thomas Maginley, *Ablaze: The Pentecostal Assemblies of the West Indies* (St. Joseph, Trinidad & Tobago: PAWI, 2010), 144.

95. Martin, *Necessity of an Educated Pentecostal Clergy*.

wanting to serve their people, and placing their interest ahead of their own. Emerging leaders must see those principles as they learn about the work that lies ahead of them. These new and upcoming leaders must see leadership not as a source of gain, though there can be numerical returns to be had, but that if it does not materialize in that manner, they are still called and are expected to serve the Lord with the same determination as if all was well.

Knowing that teaching must be done not only by precept but also by example, the teacher must be able to say as Jesus said, “I am among you as he that serves” (Luke 22:27b). Relative to all that has been written in this chapter, it would appear as if serving in the apron of a servant might be the most fulfilling and rewarding thing that any leader can do.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FRAMEWORK

Introduction

As a boy growing around my father and other men in our village, I would watch them making contours. These were for the support of the soil that is easily eroded by rain or even the animals that roam on the hillside. It must be understood that contouring is very hard work using stones of various sizes, but when it is done, you can be confident that you have the support that you need. This chapter is of the same nature; and it is hoped that the resources I have used will support the argument of the Aproned Leadership motif.

In this chapter on biblical/theological framework, words such as edification, destruction, reticence, and shepherding are given much attention because of their importance to the framing of the subject. Several resources have been used to help to flesh out the topic in a more effective way, in understanding what God may be saying through this theological discourse. Leaders must be ready to go beyond themselves and become catechists to teach and build up the emerging leader. The authority that has been commissioned to leaders must be used to build new leaders for the work that must be completed before the Lord returns. Thin-skinned leaders will not do a good job in teaching the way to become the kind of leader that would be needed for the task ahead.

Every day the responsibilities become more difficult, and therefore the men and women emerging must be trained to undergo the heavy demands of leadership. They must see us, as established leaders, bearing up under the strain of cross-bearing, in

whatever form that strain may come. They need to know that it is not all glamor, but there are days of darkness and weakness. There is a promise, however, from the Master, that he will never leave us nor forsake us. That too is part of the training that they should receive.

It will be obvious, as one reads, that there is grave concern about the quality of today's leaders, and that they may be under scrutiny, for there might be a shortage of the quality of leadership needed in these times. To succor and strengthen the emerging leaders should be the number one task of leaders, and not the destroying of them by our shortage of deliberate action to build them up. Let's get to work!

For Improvement Only

As stated in the proposal for this thesis-project, the problem with which we are faced is the lack of inspirational, spiritual, and ethical leaders to motivate young and aspiring new leaders as they emerge. Granted that there are very few young leaders emerging as one would have expected, there is still the need to make every effort to be prepared for the event. One does not have to look far to find leaders who have given up being good example to those who are looking for leadership within the body, because of personal interest: that of taking care of themselves.

In the proposal it was stated that recent events happening within the body, of a conflicting nature, have caused reflection on what a true leader should be like. In *Biblical Leadership*, Forrest and Roden cite that "there was tremendous moral responsibility in shepherding God's people, but the leaders of Israel and Judah had failed to lead in the

ways of righteousness.”¹ The apostle Peter takes the position that the elders of his day were shepherds in their own right and should take their responsibility seriously. This is what he writes: “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind” (1 Pet 5:2).

The scriptural text from 1 Corinthians 10:8 readily comes to mind as one gives attention to the subject of “Aproned Leadership.” The apostle Paul writes, “For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed” (2 Cor 10:8). Later in the letter, he writes, “Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction” (2 Cor 13:10). A citation from Forrest and Roden makes this most powerful as they say, “But more than neglect the spiritual well-being of the people, they abused their power, and became morally and socially reprehensible.”²

Accordingly, this ran contrary to Yahweh’s wishes, for he “hates corruption in leadership, and will hold leaders accountable for the deeds that they do.”³ In Peter’s text, according to the *Hebrew-Greek Key Word Study Bible*, taking the oversight (*episkopeō*) “is to look after, to see to, take care of. The elders were to look diligently about the affairs of the flock. In this regard they were to be very engaged in the business matters and concerns of the people of which they were placed in charge.”⁴

1. Benjamin K. Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel, 2017), 207.

2. Forrest and Roden, *Biblical Leadership*, 207.

3. Forrest and Roden, *Biblical Leadership*, 207.

4. Spiros Zodhiates, ed., *Hebrew-Greek Key Word Study Bible*, rev. ed. (Chattanooga, TN: AMG Publishers, 2008), 2137.

Timothy S. Laniak, in *Shepherds After My Own Heart*, states, “It is the vigilant attention to threats that can disperse or destroy the flock. As in Acts 20:28, the sacrifice of the Shepherd-Lamb is the source of motivation for this vigilance.”⁵ Acts states, “Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” This indicates that the purchase price of the flock demands unwavering watchfulness on the part of the shepherd.

Peter further advises the elders that they were to do their guarding of God’s flock willingly, and not for unlawful gain. They were to remember that they were not proprietors so that they be not abusive in any form.

The abuse of power consistently triggers biblical critiques of leadership that feature the shepherd metaphor. Authority is a feature of the shepherd’s role, but one comprehensively qualified by the reminder that elders are caring for the flock of God. There is no room for pretense in the service of the divine Shepherd. Elders have no proprietary rights.⁶

Genuine shepherds need not despair, for as Peter suggests, a proper attitude toward God, and accepting the position in a humble way, will see the approval of the heavenly Lord. According to the apostle, there is a level of exaltation for all such (1 Pet 5:6).

An exegetical look at a couple of words in this context might help us to understand more clearly what is being said. One of those words is “edification.” Vine uses the verb of the Greek word *oikodomeō* “metaphorically in the sense of edifying, promoting the spiritual growth and development of character of believers, by teaching or

5. Timothy S. Laniak, *Shepherds After My Own Heart* (Downers Grove, IL: InterVarsity Press, 2006), 233.

6. Laniak, *Shepherds After My Own Heart*, 233.

by example, suggesting such spiritual progress as the result of patient labor”⁷ (Acts 9:31; 1 Cor 14:4). The *Hebrew-Greek Key Word Study Bible* adds to the context the term of architecture; it is what the editor calls “the advancement in the divine life, spoken of the Christian church and its members”⁸ (Rom 14:19; 15:2). Ungers says that the Greek word “means building up. Accordingly, the work of confirming believers in the faith of the gospel and adding to their knowledge and graces is appropriately expressed by this term.”⁹

Added to this is the fact that “Christians are said in the New Testament to be edified by understanding spiritual truth”¹⁰ (1 Cor 14:3-5). Following through on the idea of architecture, one would note that this world is filled with much beauty well defined by men and women who are trained in this profession. If that were brought into perspective in the advancing of believers, then the church world would be something to behold.

Another word that is used is “destruction” (*kathairesis*). *Word Meanings of the New Testament* defines this word as “to put down by force, pull down, destroy,”¹¹ which is the opposite of edification. In another place it is translated to “cast down” (2 Cor 10:4). Both Vine and the *Hebrew-Greek Key Word Study Bible* concur with the first stated definition. What we see here is a deliberate reticence on the part of the apostle Paul to engage his commissioned power to destroy or to put down the believers of the Corinthian church in the faith but rather using that power to build the saints concretely in the faith of the Gospel. David E. Garland proposes, “Those who exercise power to dominate others,

7. Merrill F. Unger and William White Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson, 1984), 194.

8. Zodhiates, *Hebrew-Greek Key Word Study Bible*, 2198.

9. Merrill F. Unger, *Unger’s Bible Dictionary* (Chicago, IL: Moody Press, 1982), 285.

10. Unger, *Unger’s Bible Dictionary*, 285.

11. Ralph Earle, *Word Meanings in the New Testament* (Grand Rapids, MI: Baker Book House, 1986), 261.

to kill and oppress, are shown not only as villains but also, surprisingly, as pawns of forces beyond their control.”¹² The sort of reticence that we see in the apostle Paul most likely came as support to Peter’s instruction to “be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pet 5:5b). “Ever mindful of their contingent role in caring for his flock, shepherds will model the kind of humility and service that the ‘sheep’ will embrace—those who lead the flock of marginalized suffering members are to be exemplars in self-sacrifice. Humility is the distinguishing mark of their service”¹³ (5:5- 6).

Wearing the Apron

Let us look at two more words vital to this discussion: they are “clothe” and “humility.” These two words are important to the apron that should be worn by the leaders of our day, rather than the garment of pomposity that so many seem comfortable in wearing these days, and more so as we get closer to the coming of the Lord.

The New American Standard Bible and the New International Version translate “be clothed” (*egkomobōsasthe*) as “clothe yourself.” In *Word Meanings in the New Testament* it is defined as to “tie a knot, or a garment tied on others, especially a frock or apron worn by slaves.”¹⁴ Robertson, according to the author, is suggesting that Peter may be thinking of what Jesus did when he tied a towel around his waist and washed the disciples’ feet.”¹⁵ Paul’s admonition to the church at Colosse seems to connote the idea of clothing one’s self in the garment of a humble mind, after they have disrobed themselves

12. David E. Garland, *A Theology of Mark’s Gospel: Good News about Jesus the Messiah, the Son of God* (Grand Rapids, MI: Zondervan, 2015), 451.

13. Laniak, *Shepherds After My Own Heart*, 234.

14. Earle, *Word Meanings*, 443.

15. Earle, *Word Meanings*, 443.

of some things that were negative in their lives. He writes to them, “Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Col 3:12). Both Peter and Paul allude to the fact that this action is a deliberate one that must be taken by each individual leader as he or she carries out the responsibility of shepherding the flock of God. The objective here is that no leader should be found naked before God and man in this world.

“Humility” (*tapeinophrosynē*) “carried a bad connotation in the pagan world. To the heathen moralists, humility was a vice. This was made a virtue by Christianity.”¹⁶ However, Lightfoot observes that “humility, when it becomes self-conscious, ceases to have any value.”¹⁷ In the Pulpit Commentary it is argued that “the word seems to teach that humility is a garment which must be firmly fastened on and bound closely around us.”¹⁸ This word seems to have had great significance to the apostle Paul as well, for he used it in explaining his work among the saints at Ephesus, indicating he “served the Lord with all humility of mind, and with many tears, and temptations” (Acts 20:19a).

When the apron is worn, it is supposed to keep the garment under it clean, and the Pulpit Commentary suggests that it is “worn like a tight-fitting dress, firmly fastened on; for unless it is woven into the very character, it is quickly driven away and dissipated by the constant incitements to proud and self-seeking thoughts, which the varying circumstances of daily life continually suggests.”¹⁹

Operating in a world of materialism and opulence, wrapped in what may represent one as a slave is not what one would expect in present-day leadership styles. But as the

16. Earle, *Word Meanings*, 257.

17. Earle, *Word Meanings*, 257.

18. H. D. M. Spence and Joseph S. Exell, eds., “1 Peter 5:5-6,” In *The Pulpit Commentary: Peter I-III John, Jude, Revelation*. Vol. XXII. (Peabody, MA: Hendrickson, 1985), 207.

19. Spence and Exell, *1 Peter 5:5-6*, 213.

Pulpit Commentary continues, “he will wrap it tightly round him, and will be careful not to let it go; for while he is covered with it, his inner soul is kept white and clean from many stains and spots which, but for the robe of humility, he would inevitably contract in the stir and bustle of every-day life.”²⁰ What God is saying through these writers is that leaders should lead willingly, not for personal gain, but wait for the eternal payoff. Leaders are to be those who look out for the unfortunate, the marginalized, the outcast, and the down and outs.

Humble Service

Another important Scripture that helps to form the contours of this biblical and theological framework is one in which Christ is firmly involved. Saint Mark writes in his Gospel about the disciples’ disagreement relative to who is greatest among them (Mk 9:33-37; 10:35-45). Jesus therefore took the argument between these wrestlers for power and authority as a teaching moment and showed them that such were not the principles on which his kingdom was built, and that it would not be the way it will be governed. Forrest and Roden posit, “Jesus denounces the idea of leadership as the exercise of control and power over others as pagan and incompatible with the Kingdom of God.”²¹

Joel B. Green in *The Gospel of Luke* is of the opinion that “Jesus’ message has been oriented against such maneuvering and positioning. As he reveals their inner thoughts, he displays their marked failure to embody in their relations with one another the central tenets of his message.”²² It is not unlikely that what we are seeing today in the

20. Spence and Exell, *1 Peter* 5:5-6, 214.

21. Forrest and Roden, *Biblical Leadership*, 305.

22. Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1997), 391.

form of leadership styles is of the same nature, where there has been a complete disregard for the agony of the cross, as the grasping for recognition and power dominates. Green alludes to the fact that “Jesus having taken a child to his side as a position of honor, . . . makes a pronouncement that undermined everything that the Roman world would have taken for granted regarding questions of status and social relations.”²³

Leadership is serving others. It is as Forrest and Roden describe: “Leadership in the kingdom of God provides proleptic anticipation of the way the world was meant to be and indeed will be when God’s sovereignty is fully realized, and the Age to Come has finally and fully supplanted this present age.”²⁴ Plummer cites the fact that “to welcome a child for Christ’s sake is to welcome the Father; for promotion in the Kingdom depends upon self-abasement. He who does the humble work of serving the insignificant is promoted by God.”²⁵ “In the imperial system, the exercise of power benefits a few at the oppressive expense of most.”²⁶

One must agree that this position taken by Jesus is of a paradigmatic proportion never heard of in the ancient world. This is a complete turn from what it was before. Never was it heard that “whoever wants to become great among you must become your servant, and whoever wants to be first, must be slave of all” (Mk 9:35). However, “this principle rubs against the grain of conventional wisdom and seems self-contradictory.”²⁷ Garland expands on this statement:

To become “last, and the servant of all” (9:35) means that those who want to be great must willingly accept the lowest ranking on the social scale. It is not

23. Green, *Gospel of Luke*, 391.

24. Forrest and Roden, *Biblical Leadership*, 321.

25. Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke* (New York, NY: Charles Scribner’s Sons, 1920), 258.

26. Garland, *Theology of Mark’s Gospel*, 451.

27. Garland, *Theology of Mark’s Gospel*, 452.

surprising that this teaching met with incomprehension and resistance, but the goal of this striking teaching is to lead the disciples “to re-evaluate their value system in a thought-provoking and decisive way.”²⁸

Leadership Obsession

One of the most destructive vices of leadership could very well be that of pride. Pride, the antonym of humility, is therefore an element of leadership that must be looked at in our ongoing quest to flesh out this subject of aproned leadership. Reading a statement such as this from David I. Starling, the author of *UnCorinthian Leadership*, that “the culture of first-century Corinth was, like our own, a leadership-fixated culture. More precisely, it was a culture fixated on the aura of eminence and glory and status that surrounds the concept of leadership and the person of a leader,”²⁹ galvanized the fact of its importance.

The *Westminster Dictionary of Christian Ethics* has this to say about pride: it is “an unattractive sin. Pride is not only inordinate self-esteem but the contempt for others to which it gives rise. It is more nearly synonymous with arrogance than with mere vanity and conceit.”³⁰ To write on a subject as this is not an absolution of the awfulness of the sin in this researcher’s life, for if Oswald Sanders is right, “pride ever lurks at the heel of everyone.”³¹ Shying away, however, is not the answer; for every leader must face up to the reality of the danger of being too self-absorbed, that they fall into that awful abyss.

28. Garland, *Theology of Mark’s Gospel*, 451.

29. David I. Starling, *UnCorinthian Leadership: Thematic Reflections on 1 Corinthians* (Eugene, OR: Cascade Books, 2014), 15.

30. James F. Childress and John MacQuarrie, eds., *The Westminster Dictionary of Christian Ethics* (Louisville, KY: Westminster John Knox, 1967), 495.

31. J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, Sanders Spiritual Growth series (Chicago, IL: Moody Publishers, 1967), 56.

The Scriptures call upon us to be careful with our speech. Scripture says, “Talk no more so exceedingly proudly: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighted” (1 Sam 2:3; Prov 8:13).

“Pride,” according to the *Dictionary of Christian Ethics*, is regarded as “the root of all sin, the sin of angels and the first human beings. Understood in this way, pride becomes a technical term for human rebellion against God.”³² McIntosh and Rima are of the opinion that “the first human leadership failure was the result of unrestrained pride and selfishness with a healthy dose of self-deception,”³³ so properly understood the core of sin maybe considered as pride.

In scriptural terminology, one of the most often quoted texts would be that of Solomon the poet, as he writes, “Pride goeth before destruction, and a haughty spirit before a fall” (Prov 16:18). James adds, “Wherefore he saith, God resisteth the proud, but giveth grace to the humble” (Jas 4:6). The apostle Paul seems not to have used this word in his writings but rather synonym such as glory: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal 6:14).

Leaders who are not obsessed by their positions need not gloat about who they are or what they have done, for they are aware that whatever they may have accomplished was all done by the guiding hand of God. “Solomon pictures good leadership as a channel of water controlled by God, directed wherever God chooses.”³⁴ The poet writes, “The

32. Childress and MacQuarrie, *Westminster Dictionary of Christian Ethics*, 496.

33. Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 40.

34. Pat Williams and Jim Denney, *The Leadership Wisdom of Solomon: 28 Essential Strategies for Leading with Integrity* (Cincinnati, OH: Standard, 2010), 128.

king's heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever he wills" (Prov 21:1). Starling cites an early philosopher, Dio Chrysostom, saying that the people of Corinth who sought high offices did so "not for the sake of what is truly best in the interest of their country itself, but for the sake of reputation and honor and the possession of greater power than their neighbor, in the pursuit of crowns and precedence and purple robes, fixing their gaze upon these things and staking all upon their attainment."³⁵

Peter mentioned something about glory that might have escape many today in their ongoing quest to achieve. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet 5:4). "That glory will be shared by those who suffer with him, like him and for him" (1 Pet 4:13; 5:1). "A deferred reward will vindicate all those who are identified with the sacrificial Lamb."³⁶ Vine, using one of the synonyms of pride, which is "boast," suggests that "the term primarily signifies a wanderer about the country, like a vagabond hence an impostor. The practice of a boaster (*alazōn*), denotes quackery, hence arrogant display, or boasting."³⁷ James puts an excellent epitaph to this, saying, "But that ye ought to say, if the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil" (Jas 4:16). This sounds like the advice given by Gary L. McIntosh and Samuel D. Rima regarding compulsive, narcissistic leaders.

They must first realize that God is sovereign and in total control of their circumstances that surround their lives, and that they must learn that no amount of achievement or personal recognition will slake [quench] his or her persistent inner

35. Starling, *UnCorinthian Leadership*, 16.

36. Laniak, *A Shepherd After My Own Heart*, 233.

37. Unger, *Vine's Complete Expository Dictionary*, 71.

thirst for a sense of personal adequacy and esteem apart from finding complete satisfaction in Christ.³⁸

This is evidence of the spirit of self-importance. Sanders intimates that “the spiritual leader of today is the one who gladly worked as an assistant and associate, humbly helping another achieve great things.”³⁹ “Don’t expect your level-entry job to be fulfilling. If your job involves making coffee or setting up chairs or cleaning restrooms, then do your job cheerfully.”⁴⁰ No job should be beyond the realm of a good leader, He is one who will not ask of a subordinate to do anything that he would not do himself. Stott is of the opinion that the reason why Jesus placed so much emphasis on service is “because the chief occupational hazard of leadership is pride.”⁴¹

Leaders must be reminded that one of the major sins cataloged by Solomon is “pride” (Prov 6:16-19). Jesus affirms that pride is one of those sins that come from the heart, which defiles the individual (Mk 7:20-23). A careful view of leading with excellence will argue that there is nothing wrong with wanting things done properly, for as McIntosh and Rima put it, “We firmly support excellence in ministry, but there must be a balance. We need to recognize when our pursuit of excellence is crossing the line to obsessive perfectionism.”⁴² Since this type of perfectionism comes from pride, it follows that “when pride comes, then comes shame” (Prov 11:2a). According to the Pulpit Commentary, “Pride shall take a fall; self-assertion and self-confidence shall meet with

38. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 148.

39. Sanders, *Spiritual Leadership*, 16.

40. Williams and Denney, *Leadership Wisdom of Solomon*, 134.

41. John R. W. Stott, *Involvement: Social and Sexual Relationships in the Modern World*, vol. 2 (Old Tappan, NJ: Revell, 1984), 259.

42. McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 90.

mortification and disgrace in the end.”⁴³ This brings into focus the morality of the way in which we lead, and especially in the light of influencing the emerging among us.

Integrity: The Guiding Post

“The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them” (Prov 11:3). This Scripture reminds us that the moral life of leaders is brought into scrutiny every day as they carry out their different tasks in the communities they serve. Pat Williams, co-author of *The Leadership Wisdom of Solomon*, has this to say: “After all, we live in a pluralistic society where the teaching of absolute moral values has been replaced by individual preference and situation ethics.”⁴⁴ Moral soundness connotes more than the cardinal sins of adultery and fornication but carries with it anything that separates us from that undivided and unbroken completeness that is integrity.

The Hebrew word *tōm* is used to define our English word “integrity” and means “completeness.” Unger said, “It has various shades of meaning.”⁴⁵ It is used in Genesis to describe Abimelech’s abstinence from Abraham’s wife, and the Almighty saying “I kept you away from her” (Gen 20:5). It was used to define Job’s steadfastness even at the moving of Satan to the Almighty against him (Job 2:3). The psalmist said this about God’s integrity: “So he fed them according to the integrity of his heart: and guided them by the skillfulness of his hands” (Ps 78:72).

Integrity in this light is like a compass to the pilot and radar to the astronaut. In either case they must be constant and true. They must be complete and whole. There

43. Spence and Exell, *1 Peter* 5:5-6, 214.

44. Williams and Denney, *Leadership Wisdom of Solomon*, 53.

45. Unger, *Unger’s Bible Dictionary*, 529.

cannot be any inconsistency in them, for lives are dependent on them. This subject is not necessarily an easy subject to explain, for one must look deeply into his or her own heart to speak about it. However, without it we may be living near the edge of disaster. Charles (Chuck) Swindoll writes,

Integrity evidences itself in ethical soundness, intellectual veracity, and moral excellence. It keeps us from fearing the white light of close examination and from resisting the scrutiny of accountability. It is honesty at all cost . . . rocklike character that won't crack when standing alone or crumble when pressure mounts.⁴⁶

In the *Leadership Challenge*, Kouzes and Posner state, "When sailing through the turbulent seas of change and uncertainty, crew members need a vision of the destination that lies beyond the horizon; they also need to understand the principles by which they must navigate their course. If either of these is absent, the journey is likely to end with the crew lost at sea."⁴⁷

In the words of the apostle Paul, "If the bugle gives an indistinct sound, who will get ready for battle?" (1 Cor 14:8). In this instance the leader's life must be without reproach; he cannot be living a double life. The right example must be set before the emerging leader. According to the Pulpit Commentary, "Ministers should so live that their people may take pattern from them, and even after their copy; they should guide them by their lives as well as by their lips, go before them on their way to heaven, and not content themselves with pointing."⁴⁸ The leader's integrity is brought into focus when one considers its incipience. "Spiritual authority is that characteristic of a God-anointed

46. Charles R. Swindoll, *Rise and Shine: A Wake-up Call* (Portland, OR: Multnomah, 1989), 191.

47. James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 5th ed. (San Francisco, CA: Jossey-Bass, 2012), 49.

48. Spence and Exell, *1 Peter 5:5-6*, 141.

leader, developed upon an experiential power base (giftedness, character, deep experiences with God), that enables him to influence followers.”⁴⁹

The instruction of Paul to Timothy might be insightful here: “Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim 4:12). The assumption may be drawn from this text that the apostle wanted Timothy to lead by example, despite his youthfulness. For the apostle, being young is no deterrent to leading.

As is hinted above, spiritual authority is given for the prime purpose of developing the saints but could well be inferred to extend to the up-and-coming leadership of the body (Eph 4:11-14). It might be good to understand that the leader is never to believe that he or she has ever arrived at full maturity, so that there is nothing else to know. But instead leaders should be transferring that which they are learning from the great Teacher, the Lord Jesus Christ, to those who are within their sphere of training. Laniak writes,

As a leader, you should recognize that God is continually developing you over a lifetime. His top priority is to conform you to the image of Christ for ministry with spiritual authority. Enduring fruitfulness flows out of being. In addition to transforming your character, God will increase your capacity to influence through developing your spiritual gifts.⁵⁰

Bill Hybels, pastor and leader of Willow Community Church in South Barrington, Illinois, USA, posits, “The question is this: Will the men and women who have been entrusted with leadership gifts take their gifts seriously, develop them fully, and deploy

49. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 78.

50. Clinton, *Making of a Leader*, 74-75.

them courageously, so that the willing, and gifted believers in their churches can work together to make a difference in the world?”⁵¹

There is no question that the future of the church depends on whether or not we empower the leaders who are coming behind us. In fact, they should not really be behind us but alongside us, observing our accepting of the cross and how we bear up under its strains. In the foreword of Robert K. Greenleaf’s *Servant Leadership*, it is stated that a “servant leader is one who seeks to draw out, inspire, and develop the best and highest within people from the inside out.”⁵²

Hybels proposes that “people supernaturally gifted to lead must yield themselves fully to God. They must cast powerful, biblical, God-honoring visions. They must build effective, loving, clearly focused teams. They must fire up Christ followers to give their absolute best for God.”⁵³ The fact of the matter is, too many of our present-day leaders have mired themselves in the grime of mediocrity but feel satisfied with their low level of achievement nevertheless.

Charles R. Swindoll, in *Living Above the Level of Mediocrity*, opines that, “incompetence and status quo average are held up as all we can now expect, and the tragedy is that more and more people have virtually agreed.”⁵⁴ As in the times of Moses and Joshua, the components of strength, courage, power to observe and do, and willful and purposeful meditation are necessary if one expects to be successful in leadership. They were important then, and even more so today.

51. Bill Hybels, *Courageous Leadership: Field Tested Strategy for the 360° Leader* (Grand Rapids, MI: Zondervan, 2002), 27.

52. Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), foreword.

53. Hybels, *Courageous Leadership*, 27.

54. Charles R. Swindoll, *Living Above the Level of Mediocrity: A Commitment to Excellence* (Waco, TX: Word, 1987), 276.

John C. Maxwell, one of the most prolific writers on leadership, determines that “leadership is leadership, no matter where you go or what you do. Times change. Technology marches forward. Cultures vary from place to place. But the true principles of leadership are constant.”⁵⁵

Examples of the Mentoring Process

One of the greatest examples of “Aproned Leadership” is seen in the life of Moses as he developed Joshua to be the future leader of Israel, to take them into the promised land of Canaan (Num 27:12-23). It is obvious that he conveyed that strength to Joshua the upcoming leader. The Scripture records it this way: “‘Set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.’ And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses” (Num 27:19-20, 23). The Hebrew word for “charge” is *tsâvâh*⁵⁶, which indicates giving an order or command, or to give direction to someone. It was important that this transferring of leadership be seen and known by everyone in the congregation. Then Moses was told to give Joshua some of his honor. The Hebrew word here is *hôwd*⁵⁷, which has as synonyms “beauty,” “comeliness,” “excellence,” “glory,” “honor,” and “majesty.” In this case it implies authority, given to Joshua by Moses. It is insightful that at this particular time Moses is still the leader, though not for much longer; Joshua was to receive only some of his authority. It speaks to the idea that a senior leader

55. John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 1998), xx.

56. Zodhiates, *Hebrew-Greek Key Word Study Bible*, 1967.

57. Zodhiates, *Hebrew-Greek Key Word Study Bible*, 1812.

should not be reluctant to share the power of leadership, because that person would still be recognized as the formative leader for the time being. There is no question that Joshua is a man of sterling character, for it was Jehovah who recommended to Moses that he be ordained as the future leader of Israel.

The servant of God, Moses, led the Israelites diligently through the wilderness with many trials, but he was not allowed to take them into the Promised Land. When we read the description of Moses in Num 12:3, it is easy to see the leadership skills emanating. The text says, “Now the man Moses was very meek, above all the men which were upon the face of the earth.” This was preceded by the query of Miriam and Aaron about the monolithic leadership of Moses, and all because he had married an Ethiopian woman. It must be understood that great leaders are not necessarily known by the way they demand things from others but by their dependence on God for the direction that they ought to take. In this case the Almighty came on the scene and dealt with the situation.

Gordon J. Wenham says that the word *ānān* “sometimes refers to those in real poverty, or those who are weak and liable to be exploited. Such people he says must look to God for aid, because they are unable to help themselves.”⁵⁸ The word also conveys the idea more frequently “to denote an attitude of mind, more characteristic of the poor than the rich, one of humility and dependence on God.”⁵⁹

Joshua, who is always close to Moses as his minister, must have observed the way his leader handled the matter concerning Aaron and Miriam. In that sense the good leader is always a mentor who may simply let the student watch and see. Peter Drucker

58. Gordon Wenham, *Numbers*, Tyndale Old Testament Commentaries (Leicester, UK: InterVarsity Press Academic, 2008), 126.

59. Wenham, *Numbers*, 126.

tells of one great piano teacher “who would let her students listen to her play and then say, ‘Did you hear it? How should it sound? Why don't you play it like that?’”⁶⁰ This example is not lost on Ford, as he says that “Jesus was constantly in the process of developing his people into confident fishers of men, or shepherds of the sheep. What better way than to be around the master fisherman, and the chief shepherd, and to watch him!”⁶¹

The time did come when Joshua was called on to take total leadership of the Israelites and take them over the Jordan, into the Promised Land. The instruction came in the form of a reminder: “Moses my servant is dead, now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give them, even to the children of Israel” (Josh 1:2). This is the culmination of Moses’ leadership. His protégé has now taken reins of leadership for which he was trained and anointed. While Moses did not live to see his apprentice take over, because he had seen him leading before, there must have been a level of satisfaction to lie down and go to sleep, knowing that the Israelites were in good hands.

Outside of the fact that Jesus Christ in the New Testament serves as the example of the greatest kind of servant leadership, we have also the example of the apostle Paul and the young man Timothy. Jesus did teach the disciples about leadership, even though sometimes by some stern methods and humiliation. The objective for all of this was to show to them the difference of the principles of the kingdom he was establishing. That lesson was no more potent than at the washing of their feet, as Jesus was girded with the apron of a slave. The Lord’s epitaph for this was, “Ye call me Master and Lord: and ye

60. Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 19).

61. Ford, *Transforming Leadership*, 210.

say well; for so I am. If I then, as your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For, I have given you an example that ye should do as I have done to you. Verily, Verily, I say unto you, the servant is not greater than his lord neither he that is sent, than he that sent him" (John 13:13-16). Never was such a lesson on servanthood taught as this one, and which has redounded through the ages until today.

The relationship of Paul and Timothy started with Paul on his second missionary journey with Silas, after his mentor and companion, Barnabas, left because of a dispute over Mark's early return from the first missionary trip (Acts 15:36-41). In Acts 16:1-3 we come in contact with Timothy, a young leader, for the first time. Accordingly, we note that his mother was a believer, but his father was not. The apostle took notice of him, and upon enquiry, was given high accreditation from the saints of the local church. This account gave Paul much confidence in taking him along. It is interesting here that Paul is not shy in taking another young man with him, one whom he would have to train into what is entailed in missionary work. A good leader is usually a great scout for talent.

It would appear from what we have seen through the lens of New Testament text that Paul made a great pick when he chose Timothy. John G. Butler in *Paul: The Missionary Apostle* posits that "Timothy was with Paul on both his second and third missionary journeys and was with Paul during his first imprisonment."⁶² In the words of B. H. Carroll, "He was the most beloved, the most faithful, and the most efficient of all of Paul's co-laborers."⁶³ Paul himself writes in respect to Timothy that "I have no man likeminded, who will naturally care for your state" (Phil 2:20). Next, we have him being called Paul's son, who acclaimed to have a faith not unlike that of his mother and his

62. John G. Butler, *Paul: The Missionary Apostle*, Bible Bibliography Series, issue 11 (Clinton, IA: LBC Publications, 1995), 287.

63. Butler, *Paul*, 287.

grandmother (2 Tim 1:1-7). One can see from this text that there was a great relationship there.

According to Ford, “Jesus’ leadership development of his under-shepherds was not so much a course or a curriculum as it was a shared life. It was an experience of fellowship.”⁶⁴ Mark writes in his Gospel that Jesus “goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach” (Mk 3:13-14). There can be no real mentorship if there is not a great level of fellowship from which to draw.

Noteworthy it is that the first intent of the Lord was that the disciples would be with him. Relationship comes before service. That was what the Lord was saying. Paul and Timothy bonded as they traveled together over the years, in service for their leader, the Lord Jesus Christ. This is seen in Paul’s affectionate opening statement to him: of their apparent last meeting, and the remembrance of it being so mingled with tears, and with Paul expressing his deep longing to see Timothy.

Doubtless there were many things that this young leader learned from this great apostle as they served together. In commending him to the Corinthians, Paul said of him, “He is faithful in the Lord, who shall bring you into remembrance of my ways which is in Christ, as I teach every where in every church” (1 Cor 4:17b). It is obvious that Timothy had a great awareness of those things that Paul taught, by reason of his close relationship with him and of the apostle’s mentoring skills. It is therefore quite reasonable to understand why there is so much confidence on the part of Paul to send him to represent him even in difficult places like Corinth.

64. Ford, *Transforming Leadership*, 200.

Hence we can understand the charge to begin his own mentoring of others; in 2 Tim 2:1-2 he is challenged by the apostle to “be strong in the grace that is in Christ Jesus, and the things that you have heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” It may be said rightfully that in this case, the mentee becomes the mentor, and so it should be at all times. It is incumbent on leaders to make sure that someone coming after them be given enough training to be able to carry on the work after they have reached the end of their tenure. It should not do any harm here to insert the words of Jesus Christ, the Great Shepherd of the flock, as he says, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Matt 28:18-20).

Conclusion

Imbedded within that which we call the Great Commission is the intention of the Lord that tutorial efforts be engaged to direct, to advise, and to put in mind those things which were taught by the Lord to his disciples. *Didaskō*⁶⁵, the Greek word used for “teaching” in Matt 28:20, carries terms such as “instruction” or “teaching,” either the manner of teaching or the content of what is being taught.

It is understood that the text could be very general, that every believer must be taught the principles of discipleship, but in a narrower scale personal, individual, and intentional effort must be made to train the leaders of the church. Much courage would be necessary to take on the task, but there cannot be any way around it. The mentor must be

65. Zodhiates, *Hebrew-Greek Key Word Study Bible*, 2107.

comfortable in his own skin, and about his future, to be able to take on this awesome responsibility. His main concern, however, must be the future of the organization, and not how he will cope after his time has come to relinquish responsibility.

In reference to Bill Hybels question as to whether “the men and women who have been entrusted with leadership gifts take their gifts seriously, develop them fully, and deploy them courageously, so that the willing, and gifted believers in their churches can work together to make a difference in the world?”⁶⁶ The reply to this interrogation should be a resounding yes, we will! For indeed the head of the church is depending on us to do it.

66. Hybels, *Courageous Leadership*, 27.

CHAPTER 4

PROJECT DESIGN

Introduction

This thesis-project would not be possible without this important chapter called the “project design” with its supportive materials gathered from various ministers and groups giving their respective views on the questions asked by the designer (Appendices A and B). The answers were given spontaneously with no prior knowledge of the questions to be asked. One could gather from the readiness to answer that leadership was very much on their minds, and they were wanting an opportunity to give their views on the subject.

As stated in my proposal, the objective of this thesis-project is to show the type of leadership that we have today in the church, the negative effect it is having on it to a very large extent, and what I believe might be an antidote to the malaise that we are facing within the movement. It is my contention that with the present leadership we have, being more concerned with their image than in developing a new cadre of God-inspired leaders to take the movement on to the end of the journey, it almost looks hopeless. Within this context, the balance of this chapter will seek to speak to the concerns and hopes of those interviewed.

The Reality of the Matter

The celebrity status, affluence, and power of present-day leaders do not mirror the aproned style of leadership that our Lord Jesus Christ espoused and that which the apostles Peter and Paul advocated within their writings. Anyone in an apron is nothing

more than a servant, and as such should be treated as a low-classed person. However, this servanthood persona is the exact description of true and genuine leadership as intended by the Lord. Many of our present leaders are being influenced greatly by the prosperity gospel preachers and have turned rather to being served than being servants, which could, to a great extent, further erode the quality of leaders that are being produced.

The proposal also referred to the method of developing this project, and to the use of the material gathered. The intention is to use the literature provided in this project, along with other such materials thoroughly investigated, gleaning from them every available idea that will corroborate the point. In that regard, eleven interviews and three focus group discussions were conducted on the islands of St. Maarten, Anguilla, Nevis, and Montserrat. The focus groups provided twenty participants from Montserrat, Anguilla, and St. Maarten who filled ministry and top leadership roles. From these were gathered much worthwhile and elucidating information, which I hope to share in the maturation of this chapter.

Apart from the Almighty Jehovah who is the creator of all things, no other creature deserves the right to rule or lead by reason of entitlement. Forrest and Roden posit the thought that “God’s rule and sovereignty over all his creation gives him the right of leadership over everything he has made.”¹ The apostle Paul alluded to the fact that leadership authority was given to him, not as an entitlement for him to use at will, but as a commission, to build up the body of Christ (2 Cor 10:8). In the story of the Roman centurion in the Gospel of Luke, he testified of himself that the authority he had was an

1. Benjamin K. Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel, 2017), 30.

appointed one, “laid aside for a certain purpose.”² He was a man set under authority (Luke 7:8).

Again, Forrest and Roden write that “since God is sovereign ruler of his creation, all authority in heaven and earth belongs to him. As such, the authority and exercise of all human leadership flows from him. The leaders of the earth, both Israel, and pagan nations, serve at his pleasure and permission.”³ It must therefore be said that Jehovah is the epitome of leadership, and to him every leader must give accountability as to how they carry out their commissioned authority. This then forms the predicate on which this chapter is further designed.

Describing Biblical Leadership

In trying to describe leadership in our time, it might be good to consider the system under which leaders operate and the method by which they were chosen. Raj Sisodia in *Servant Leadership in Action* writes, “Leaders are products of the system that gives rise to them.”⁴ The allusion here is, one cannot expect leaders to be any different from the system that created them. That would surely make them antithetical to the whole order of things. Operating outside of this organizational box makes one a radical, an upstart, or a pariah fit to be exiled. One wonders at times if that would cause top leaders any heartburn or concern.

One must admit that there are those leaders who are in positions for which they are not qualified. Sisodia supportively says, “The existing system has elevated people

2. Spiros Zodhiates, ed., *Hebrew-Greek Key Word Study Bible*, rev. ed. (Chattanooga, TN: AMG Publishers, 2008), 2255.

3. Forrest and Roden, *Biblical Leadership*, 39.

4. Ken Blanchard and Renee Broadwell, eds., *Servant Leadership in Action: How You Can Achieve Great Relationships and Results* (Oakland, CA: Berrett-Koehler, 2018), 19.

into positions of leadership who lack the qualities needed to lead in today's world.”⁵ This seems to parallel Jeroboam's position, as the Scripture records: “Jeroboam also made shrines on the high places and made priests from the ranks of the people who were not Levites” (1 Kgs 12:31). The disqualification of these kinds of leaders is not for the want of effort: they do try, and they give all they apparently have; but although they do, Sisodia opines that “these people do whatever it takes to deliver the numbers without regard to human cost or long-term consequences for organizational health.”⁶ Along with that, the eternal cost of the soul must also be taken in account. According to Laniak, “The God of Scripture chooses regularly to engage humans in the tasks of leadership. Therefore, on the basis of this engagement, it is expected that there be proper stewardship and accountability.”⁷

The conceptualization of several of the respondents to the interviews carried out for this project, when asked to define biblical leadership, gave a plethora of responses that were diverse in nature.⁸ One interviewee states that “the biblical definition,” as he understands it, “is a leadership that is exemplified by the standards set in Scripture for spiritual leaders.”⁹ They must also “be submitted to God, called, and one who is leading God's people in the ways of the Lord.”¹⁰ “Biblical leaders must also be inclusive in carrying out their responsibility and be inspirational with directives.”¹¹ That most likely

5. Blanchard and Broadwell, *Servant Leadership in Action*, 19.

6. Blanchard and Broadwell, *Servant Leadership in Action*, 19.

7. Timothy S. Laniak, *Shepherds After My Own Heart* (Downers Grove, IL: InterVarsity Press, 2006), 22.

8. The comments are taken from personal interviews conducted by this researcher. All interviews were confidential; the names of individuals are withheld by mutual agreement.

9. Interviews conducted in Montserrat, October 18-19, 2018.

10. Interviews conducted in the Anguillian pastorate, October 3, 2018.

11. Interviews conducted in St. Maarten, November 2-9, 2018.

connotes much discussion, but another suggestion was “one who is the director.”¹² In the view of another, “Leadership is about equipping believers to realize their full potential and to begin to function in their area of giftedness.”¹³ In another instance, it is remarked that “leadership is servanthood to the betterment of the people.”¹⁴

These individual respondents reflected the Acts 6:3 (New King James Version) representation of choosing leaders within the body, as the apostles requested the church to “seek out from among themselves men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business.” It must be brought to the awareness of all that these respondents may very well be answering out of their earlier formative life, having been taught the Jethro-Moses story of delegating (Exod 18:13-26).

The complexity of distributing food among the widows must have been so great that it took men of sterling character to do it. Accordingly, Laniak remarks, “The challenges of leadership require deep reservoirs of discernment and wisdom. This kind of ‘knowledge and understanding’ comes, in part, from an awareness of the mission and destiny of this flock.”¹⁵ This thought comports deeply with the word from Jeremiah: “I will give you pastors [shepherds-leaders] according to mine own heart, which will feed you with knowledge and understanding” (Jer 3:15).

The imperfect human motif, however, is carried through, for they would still be humans, and so therefore subjected to all human weaknesses even though chosen by God. Forrest and Roden argue, “Self-admittedly our culture recognizes the need of leadership,

12. Interviews conducted in Montserrat, October 18-19, 2018.

13. Interviews conducted in the Anguillian pastorate, October 3, 2018.

14. Interviews conducted in the Anguillian pastorate, October 3, 2018.

15. Laniak, *Shepherds After My Own Heart*, 22.

but unfortunately recent history paints a picture of promises given by those in leadership as one that too often comes up short.”¹⁶

In the responses that have been received, there never was a mention of perfection sought on the part of the spiritual leader, for there must be the awareness on the part of these interviewees that perfection is not possible in this lifetime. According to Forrest and Roden, “The world is not seeking for perfect leaders, because we inherently recognize the fallenness of our fleshly state; however, the world is looking for leaders who, in spite of this tendency toward wrath and sinfulness, fight their nature, pursuing a sanctified transformation which propels them toward leadership, that expands beyond self-interest and into other-centeredness.”¹⁷

The focus groups suggested words such as “knowledgeable,” “approachable,” “compassionate,” and “faithful.” This leader must have the ability to reach out to people in a gentle way. They also believe that the leader must be filled with the Holy Spirit, honest, and strong. Leaders are to be hardworking and responsible, gifted and caring. These are attributes that in many cases must be cultivated with the aid and direction of the Spirit of God. “In doing so, God will increase your capacity to influence through developing your spiritual gifts. While the details of the generalized pattern will differ greatly from individual to individual, and not all leaders will go through all the stages, the overall concept holds and is useful in evaluation and decision-making.”¹⁸

16. Forrest and Roden, *Biblical Leadership*, 514.

17. Forrest and Roden, *Biblical Leadership*, 514.

18. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 74-75.

All of this comes as the leader submits himself or herself to the authority of the Almighty. “Submission is an essential leadership lesson.”¹⁹ In the words of Leighton Ford, “Submission gives us spiritual positioning under the leadership of Christ. And it is power, because it places us in a position in which we can receive from others.”²⁰

In light of empowering, one cannot get away from the idea of the equipping of new leaders as one of the responsibilities of spiritual leaders, helping them to carry out the functions of the gospel of Christ. Accordingly, this will greatly assist in the development of younger leaders to become what they would be in Christ. I believe that the good leader delegates responsibility. I believe that part of the equipping process is to build the people one leads so they would have a chance eventually to lead themselves.

Predominant Leadership Style

To the question as to the predominant way that leadership is practiced in our churches, one interviewee stated, “Today, the craze is a bit more self-serving. There are pastors who demand respect and get offended if they do not get respect, rather than serve. A servant would even take the insults and wrongs. This he believes accounts for the spiritual malaise in the church world.” Another remarked,

Most church leaders tend to follow the secular way of leadership—that of being a boss. Being in charge, setting the rules, and laying down the laws as opposed to being a servant, being a slave and an example of such. In regard to laying down the rules, people may follow them, but accordingly, people do it out of respect for the leader, but it isn’t something that’s part of them—to them it is a way of honoring God, but not because they really appreciate that style of leadership.²¹

19. Clinton, *Making of a Leader*, 54.

20. Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), loc. 1640-41.

21. Interviews conducted in the Anguillian pastorate, October 3, 2018.

This type of leadership may be defined by King Solomon's words in Prov 16:14: "The wrath of a king is as messengers of death: but a wise man will pacify it." Pat Williams in *The Leadership Wisdom of Solomon* writes that "toxic bosses certainly can be wrathful, and their poisonous passions can bring death to a career or to an entire organization."²² The angry style of leadership suggested above may seem reasonable and rational to those who espouse it, but if Williams is right, then the end consequence will be the demise of what we labor so hard to secure.

Williams shines a ray of light, however, saying, "There is a vast difference between the toxic dysfunctional leadership, and the healthy, functional leadership."²³ This is the hope one has when the toxicity that is observed from time to time within the organization called the church is brought to light. Williams expands the argument further when he posits, "Great leaders are honest, candid, ethical, visionary, competent, and skilled. They show more concern for the welfare of their followers and the organization than for their own ego."²⁴

"We came from what was called 'pastoral leadership,' where that person made most, if not all the decisions. And we then moved to what we now term 'plurality of leadership.'"²⁵ Plurality is a core group with two or three persons who make up top leadership and who are accountable to each other, similar to the way it is done in the New Testament.²⁶ Plurality is with the intention of sharing power with those of the group, to avoid the massive abuse of authority that can be so rampant in church organizations,

22. Pat Williams and Jim Denney, *The Leadership Wisdom of Solomon: 28 Essential Strategies for Leading with Integrity* (Cincinnati, OH: Standard, 2010), 65.

23. Williams, *Leadership Wisdom of Solomon*, 65.

24. Williams, *Leadership Wisdom of Solomon*, 65.

25. Interviews conducted in Montserrat, October 18-19, 2018.

26. Interviews conducted in St. Maarten, September 29, 2018.

where ministers are confined to an appointment system over which they have little or no control. The pathological wielders of power may be so accustomed that they now do it by rote. Calvin Miller proposes that “their erosion to the abusive use of power was so gradual that they may not have seen it. On their way up the ladder of control, they may well have served those they led; they were moral leaders. But once they gained the pinnacle of control, the power they had once been willing to share became their sole province.”²⁷

Unfortunately, when one individual makes all the decisions it borders on dictatorship. However, one interviewee concludes that “within my estimation, where I serve, I do not see much if any of it being done at the local level.”²⁸ It must be said that within the church’s organization, there are those who are following the servanthood style of leadership.

Appropriate Servant Leadership

The focus group was asked about the appropriateness of servant leadership in the church today. Their answers were most revealing. One person responded by saying, “I think that it has its place. It brings to the table a Christ-like attitude, which is necessary for today. I think that generally some leaders have lost focus, and what it does is push people off, and it must be brought back to what it used to be.” For them, leadership begins by serving people. One must be willing to provide service or be willing to serve and be obedient before one can be a leader. “It will add value to your leadership, and persons can then say, this is somebody who really knows what they are talking about. I

27. Calvin Miller, *The Empowered Leader: 10 Keys to Servant Leadership* (Nashville, TN: Broadman & Holman, 1995), 8.

28. Interview conducted in St. Maarten, September 29, 2018.

think that a servant leader is an excellent model, because you must know how to serve.”

Another participant said, “You cannot be selfish. You must know as a leader, where you are going, and you have to want others to follow you, as a servant leader.”²⁹

Servanthood for one pastor was heart-warming:

I seek to be a servant leader. Being there for people. At times they call and say they don’t want to disturb because I travel a lot. I say, “My ministry is about being there for people.” As a person who does carpentry, one of the things I do (for I don’t have the time to go and help them) is build a cabinet for them. Jesus didn’t only preach but gave them food to eat. Helping people to develop their skills as well is of great value. Even around the church, I get involved with things that can be delegated. I don’t exempt myself from some of the manual things. It also includes the spiritual work.

Obviously, this pastor is of the opinion that there is more to leadership than mere words, as he continues: “Some pastors may have done those things when they started but now it is as if they have graduated from that. The greatest danger is pride, so we must keep ourselves crucified.”³⁰ According to Ford, “Jesus’ leadership development of his under-shepherds was not so much a course or a curriculum as it was a shared life. It was an experience of fellowship.”³¹

Servant leadership must be considered a learned art. It does not seem to come naturally. It must not be an innate characteristic of leadership. The jury is out on whether leadership skills are innate or studied, but much of the evidence seems to be leaning on the fact that in most cases it is a cultivated art. In Blanchard and Broadwell’s *Servant Leadership in Action*, there is this statement. “Leadership isn’t a position or a special gift

29. Focus group conducted in Montserrat, October 23, 2018.

30. Interview conducted in Anguilla, October 3, 2018.

31. Ford, *Transforming Leadership*, loc. 2300.

that only special people have. It's an observable, learned set of skills and practices available to everyone, anywhere in the organization."³²

Another author posits, "Leadership is more than a position, it is a moral relationship between people, held together by loyalty and trust, and rooted in the leader's commitment to values and accountability when exercising power and authority."³³ There can be no real mentorship if there is not a great level of fellowship from which to draw. Paul and Timothy bonded most likely as they traveled together over the years, in service for their leader, the Lord Jesus Christ. Nevertheless, there are those gifts of the Spirit, listed especially in 1 Cor 12, which take a different twist on the matter. The Holy Spirit is surely able to equip men and women to lead where necessary.

Notwithstanding, even then, people can learn to be more efficient in their leadership style and be conscientious about the way they lead. One respondent, when asked as to whether one learns to be dictatorial or to be a servant leader, admits that "by nature, we can have both natures within us that struggle for supremacy. I have learned over the years to temper the one, which wants to flare up and take control; my ego. I do realize that my effective leadership would have to depend on the Holy Spirit."³⁴

In the foreword of Greenslade's *Leadership Greatness and Servanthood*, Arthur Wallis writes, "Leadership tragedies are almost entirely caused by character breakdown rather than gifts deficiency."³⁵ If that be the case, there is no wonder that Jesus had to teach his disciples the principles of servant leadership, as he did in Matt 20:20-28. That surely was a lesson in character building.

32. Blanchard and Broadwell, *Servant Leadership in Action*, 109.

33. Sharon Drury, *The Handbook of Leadership Theory* (Regent University, 2003), 47.

34. Interview conducted in Anguilla, October 3, 2018.

35. Philip Greenslade, *Leadership, Greatness, and Servanthood* (Minneapolis, MN: Bethany House, 1984), x.

Regarding delegating, one focus group believes that “servanthood comes in very important here, in that it makes the task easier when it comes to distributing the work load, because people would have seen your heart of servanthood, they would have seen your integrity, they would have seen you as an example, they would have seen you as a good leader, as a servanthood leader and that makes your task much easier to do.” They elongated the thought by saying, “what servanthood actually does, when it comes to leadership, is that you’re better able to create good relationships with your followers and it allows you to delegate.” It is incumbent on leaders to make sure that someone coming after them be given enough training to be able to carry on the work after they have reached the end of their tenure. The group believes that it is much easier to respect the servant leader “because of the example that is being modeled before them, and they will continue to do what is to be done, to the best of their ability, because they would have seen something good in you, they would have seen that servanthood in you, and make themselves want to serve as well.”³⁶ One pastor says, “An excellent servant leader is one who is able to have himself duplicated. If for example we have a spiritual leader who is a servant leader, who is a good role-model and he is able to be as a mentor to the flock to become more like him, it would then be much easier to identify and place those who are gifted in key areas, knowing that the work would be done effectively, because of the duplication.”³⁷ Russ Crosson states, “Excellent leaders never waver in their message. They are consistently and constantly proclaiming the vision of the entity they’re leading.”³⁸

36. Focus group conducted in Anguilla, October 29, 2018.

37. Interview conducted in Nevis, October 13, 2018.

38. Russ Crosson, *What Makes a Leader Great: Discover the One Key That Makes the Difference* (Eugene, OR: Harvest House, 2014), 73.

Personal Leadership Style

One interviewee from St. Maarten says, “Inclusive, motivational, and mentorship, for I am of the opinion each person has something to offer, and those around me I try to pour as much of myself into them as possible: for the more they know the easier my job becomes.”³⁹ This seems to connect well with Crosson, who says, “Outstanding leaders willingly lay themselves aside and concentrate on the mission rather than on their personal goals. The leadership style of Jesus was based on helping others grow and perform to the best of their abilities.”⁴⁰

Another pastor suggests the empowering leadership style, which for him is “setting the clear expectation of action and holding them to it.” When he returns, he expects results, because “there is a measure to determine whether the task was accomplished or not.” He also practices “not asking them to do what [I] won’t do; and if [I] can’t do it, [I make] sure to express their importance in getting the task done and that there’s no fallback.”⁴¹

“My leadership style is the servant leadership style,” says a retired pastor from St. Maarten. “It works best for me. It was the way I grew up at home with my parents. The way they portrayed leadership was to set the example of how we were to behave and act—and by being that example, I adopted it in my own life. It is the style that Jesus utilized, and the style Paul adopted with his statement ‘Follow me, even as I also am of

39. Interview conducted in St. Maarten, November 8, 2018.

40. Crosson, *What Makes a Leader Great*, 62.

41. Interview conducted in St. Maarten, November 2, 2018.

Christ” (1 Cor 11:1).⁴² Here, the Pulpit commentary intimates that “our imitation of any man should only be as they resemble Christ.”⁴³

This other pastor from Anguilla seems to follow the inclusive style of leadership, or to some degree the style of plurality. He said, “In our structure we have leaders and then have others who sit on a planning committee in the ministry. So, they understand what is happening and what it means to lead. We have leadership teams for each ministry of the church. I believe each person has leadership in them. We all lead in our own right.”⁴⁴

Here is another take on style of leadership:

Even though I believe and practice primarily a participatory style, however, different situations require different styles of leadership. There are times when you might have to be autocratic, because the situation requires urgent attention, and, you know everybody is not coming onboard; which would jeopardize the success of it, so then you must take things into your own hands and do it, but it must be weighed carefully for the best impact. But primarily, I would move along the way of participatory or a democratic style of leadership.⁴⁵

Adherence to the Scripture is important, however: “Where no counsel is, the people fail; but in the multitude of counsellors, there is safety,” and again, “Without counsel purposes are disappointed: but in the multitude of counselors they are established” (Prov 11:14; 15:22).

One of our established bishops who leads one of the oldest of our churches has this to say:

I must nurture as much as I possibly can, in the interest and benefit of seeing them grow to possibly that place where I am, and even further. Because as you teach,

42. Interview conducted in St. Maarten, September 29, 2018.

43. H. D. M. Spence and Joseph S. Exell, eds., 1 Corinthians 11:1, In *The Pulpit Commentary: Corinthians*, vol. XIX. (Peabody, MA: Hendrickson, 1985), 367.

44. Interview conducted in Anguilla, October 3, 2018.

45. Interview conducted with pastor from Nevis, October 13, 2018.

and as you nurture, and as you empower them, you in yourself feel even more empowered. I think that nurturing comes from that maternal instinct, and it really comes from within, and it comes out of the love for those around you, and those that you must guide toward some place better than where they are presently.⁴⁶

This actually portends to the real sense of what servant leadership is all about. According to Blanchard and Broadwell, “Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant leader is deeply committed to the growth of each individual within his or her organization.”⁴⁷ In the minds of these authors, “This goes beyond mere words; but provide wherever possible the needed funds to help to further their development.”⁴⁸

The church as an organization should be exhibiting the servant style of leadership more than any other. The participants of one focus group explain:

It’s going to become most important to have assistance from others; so, it is not divorcing yourself from the people. You still have to find a way of connecting and letting them know that you care. A good leader must care about their staff, congregation, or whomever. You should be caring, and you should be empathetic. For you must keep that connection to let them know that you’re there for them. It will take the spirit of the servant to get the level of assistance you will need to succeed.⁴⁹

In the words of Miles McPherson, “Servant leadership: once it has become a fundamental component of organizational culture, it permeates every department, sneaks into every office, and defines every leader.”⁵⁰

46. Interview conducted in Montserrat, October 20, 2018.

47. Blanchard and Broadwell, *Servant Leadership in Action*, 17.

48. Blanchard and Broadwell, *Servant Leadership in Action*, 17.

49. Focus group conducted in Montserrat, October 23, 2018.

50. Blanchard and Broadwell, *Servant Leadership in Action*, 212.

What about Integrity?

This characteristic that must be found in leaders is seemingly never far from the center of any discussion. In response to the question, “What role does integrity play in present-day leadership?” the participants of one focus group believe, “As Christians we must be honest. Integrity is fundamental, and a necessity. When you are a leader you have people who look up to you. You must therefore be truthful and trustworthy. People look for someone who has integrity to lead. A leader should not be biased but be clear where they stand. In leadership, integrity is a characteristic that displays a level of humility.”⁵¹ In the words of Williams, “Leadership that is worthy of respect demonstrates compassion and fairness toward those who are powerless and in need.”⁵² King Solomon observes, “The king that faithfully judgeth the poor, his throne shall be established for ever” (Prov 29:14).

Williams furthers his statement by saying, “For most people the words leadership and compassion don’t seem to go together. The stereotype uncaring leader has only two emotions: cold indifference and hot anger.”⁵³ Statements like this should not be a description of any spiritual leader, for it tarnishes the integrity that is so vital for good and successful leadership. In the mind of one individual interviewee, “Integrity is a forerunner, characteristic of a true leader. In whatever position you are, I think you’re always under scrutiny, and if at any point that is not manifested then, you are likely to be called out.”⁵⁴ Author Sondra Wheeler confirms this by saying, “Of the many challenges of life in ministry, none is more pervasive, or potentially more wearing, than the sense

51. Focus group conducted in Anguilla, October 23, 2018.

52. Williams, *Leadership Wisdom of Solomon*, 195.

53. Williams, *Leadership Wisdom of Solomon*, 196.

54. Focus group conducted in Montserrat, October 23, 2018.

that you are under constant scrutiny.”⁵⁵ The leader’s life and conduct are always being evaluated, fairly or unfairly. Wheeler submits, “Many pastors report feeling that their entire lives must be lived in a fishbowl and protecting a reasonable degree of privacy for themselves and for their families can be an ongoing struggle.”⁵⁶ The scriptural injunction here must be taken into account: “Walk in wisdom towards those that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col 4:5-6).

From a participant in a focus group comes this insight: “As a leader you must be honest with your decision making, being honest in your very living from a spiritual standpoint. Persons see leaders as someone they want to emulate. So, if that person doesn’t have integrity, then persons will not be willing to be led by them. So, I see it as a vital part.”⁵⁷

In another focus group, one pastor commented,

When you’re a leader you’re expected to be a good role model, and if you fail in the basic thing of having good integrity, I think everything falls apart because there is mistrust. In terms of organization, it falls apart, because if people really look up to you, they expect that a certain moral standing should be demonstrated from the leadership: which I think is key. In the case of spiritual leadership, the very thing that you profess, you’ll be held accountable to your flock, the people you lead.⁵⁸

Wheeler continues to bear witness with this focus group by stating, “[We] still look to those who lead our communities to live out the gospel they proclaim, and a glaring failure

55. Sondra Wheeler, *The Minister as Moral Theologian: Ethical Dimensions of Pastoral Leadership* (Grand Rapids, MI: Baker Academic, 2017), 111.

56. Wheeler, *The Minister as Moral Theologian*, 111.

57. Focus group conducted in Montserrat, October 23, 2018.

58. Focus group conducted in Anguilla, October 29, 2018.

to do so can cast doubt not only on their personal integrity but also on the faith they represent.”⁵⁹

When one considers the meaning of integrity, it puts force to the statements above. The word *integrity* is defined as “the quality of being honest and having strong moral principles; moral uprightness; the state of being whole and undivided. It carries synonyms as unified, unimpaired, and sound.”⁶⁰ This suggests that “if you profess to be a man or woman of God, people expect a certain level of behavior, and certain values are expected to be displayed through your actions, through your decision making. So as a leader in this modern day, if you lack integrity then you’ve failed as being an effective leader.”⁶¹

When the question was asked directly to the group as to what integrity is, the answers were quick in coming:

One’s moral compass, the values by which you live, and that which you manifest. Those guiding principles by which you operate as spiritual leaders require that you be governed by the Spirit of God.

If you don’t have integrity people don’t respect you. You’re a preacher and you don’t have integrity, they won’t even come to your church. So, integrity is very important.

In these days it seems as if integrity has gone down the road. People call sin or evil good, wrong right, and right wrong. So, we must be careful as spiritual leaders that we don’t get ourselves in that trap.⁶²

59. Wheeler, *The Minister as Moral Theologian*, 112.

60. Angus Stevenson and Christine A. Lindberg, *New Oxford American Dictionary: Online Version*, accessed December 4, 2018, <http://www.oxforddictionaries.com/definition/english/integrity>.

61. Focus group conducted in Montserrat, October 23, 2018.

62. Focus group conducted in Montserrat, October 23, 2018.

“The best word to describe the minister’s moral life is integrity, . . . and it is the integrating element that unifies character, conduct, and moral vision into a ‘life worthy of the calling you have received.’”⁶³ This is according to Trull and Carter. “However, nowadays it seems as if everything goes. There is no morality and integrity, and most people seem to accept it. I don’t think God is pleased, however.”⁶⁴ Accordingly, as theologically sound as this statement might be, “ethical integrity is not genetically inbred at conception or miraculously infused at baptism or ordination. The prophet of God must grow in faith and morals, as do all believers. Learning how to make good moral choices is a lifelong process called Christian discipleship.”⁶⁵

Are Pastors to Be Symbols of Financial Success?

The Webster’s New World Dictionary of the American Language defines “symbol” as a “thing that represents or stands for something else, especially a material object representing something abstract.”⁶⁶ One question posed to the focus group was predicated on the idea of the prosperity doctrine, which is so prevalent in Christendom today, and with the knowledge that many leaders are being smitten by it. Several responses were received, mostly positive. For some, it may have been said on the premise that the pastor at some point might have to assist members of the congregation and should be in a good position to do so. The Scripture’s injunction here might be “but rather let him labor, working with his hands the things which is good, that he may have to give to him that needs” (Eph 4:28b).

63. Joe E. Trull and James E. Carter, *Ministerial Ethics: Moral Formation for Church Leaders* (Grand Rapids, MI: Baker Academic, 2004), 63. See Eph 4:1.

64. Focus group conducted in Montserrat, October 23, 2018.

65. Trull and Carter, *Ministerial Ethics*, 63.

66. Webster’s New World Dictionary of the American Language, s.v. “symbol.”

The focus group then may have it right in responding the way its members did:

I think that he should be. I think it also falls in the line of being an example, and I think he or she puts themselves in the position, where they too, can be of assistance to the people they serve. We never know tomorrow what would happen to one of the members of the church, and if you are in a position to assist. I suppose that is where the spiritual side of the minister comes in; being able to look after your brother, and at the same time, you will be able to look after the poor if he comes in.

I think the minister being a symbol puts him in a position that not only he is able to demonstrate that he manages his wealth, but he's also in a position to assist.⁶⁷

The follow-up questions to this were: A symbol? Must he be so successful financially that one would want to emulate him? Does that qualify him to be a spiritual leader if he is financially successful? One participant said,

I would say partially. When a minister is saying to his congregation, you are blessed, you are successful, you should be the head and not the tail, you should be the lender and not borrower; it sends a message that through faith, you are on a path to success, and that is going to resonate in a strong way, because if the minister is in such a position that he demonstrates that he believes, that I have, and he can say through testimony, I am in this position because of my faith. At least it gives a [living] example that people can follow.⁶⁸

The Minister as Servant of God, Spiritual Leader, Servant of People

It would be good to extend this discussion outside of the spiritual realm, because it has to be looked at holistically. As one pastor in a focus group observed,

You cannot divorce one from the other in the sense that yes, you go to work, you have a family life, but how are you able to help that person? How is that minister or pastor able to help that person to manage all of that, to get down in the difficult times. Not necessarily only from a spiritual realm, but whether it is in finances, whether it's in your work life, whether it's in your professional capacity: that person can get in there and through prayer be able to help [someone] to

67. Focus group conducted in Anguilla, October 29, 2018.

68. Focus group conducted in Anguilla, October 29, 2018.

understand and appreciate your situation. This makes me believe that it goes beyond the spiritual but also the personal life and habits of the minister.⁶⁹

There was very little doubt on the part of the focus groups as to who the minister is, as far as the question was concerned. For them, the minister is a servant of God, and being thus, he is a spiritual leader, and that makes it easy for him to be a servant to the people. For them, being a symbol of financial success brings up the rear, for they do not think that money or finances should be given such priority.

Adequate Leadership Education and Training

Christian education closely defined is “education is limited to the intentional, conscious, and willed action of persons and institutions in relation to others in order to influence them in particular ways.”⁷⁰ According to Parrett and Kang, “There are very few spheres in which an approach to education is as random and haphazard as that practiced in many of our churches today.”⁷¹ After contrasting several other professions on the way they organize for the education of their discipline, they ask this poignant question, “How strange it is that, in the matter of Christian education and formation, we have come to adopt so very different a scheme?”⁷² Consideration must be given to the fact that without an educated ministry, little effort would be made to change the format of our loose education system.

69. Focus group conducted in Montserrat, October 23, 2018.

70. James F. Childress and John MacQuarrie, eds., *The Westminster Dictionary of Christian Ethics* (Louisville, KY: Westminster John Knox, 1967), 184.

71. Gary A. Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 77.

72. Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 77.

There is no doubt about it: if one expects things to change around the church, someone will have to make it intentional to begin a process of training for the cadre of untrained ministers and leaders that we presently have leading our churches. But,

such ministry happens only when there is a continuous, carefully-planned, accountable way of preparing and maintaining individuals in the ministry and mission of the Church. Such preparation, or education for ministry, involves a process of appreciative, critical thinking and acting, informed by the Christian community's heritage of scripture, tradition, and self-understanding.⁷³

When this question was asked of an interviewee, "Do you think that it is because those kinds of leaders are not aware of the benefits of consensus? Or is it just that they are who they are, whether they know or not?" The answer was revealing:

In terms of leadership training perhaps. I think at a pastoral level and in leadership there needs to be that level of training, because if a person has a certain style and they don't take new information on board and maybe adjust a bit, it becomes their character. It is said, you know you can't teach old dogs new tricks after a while, but I think leadership needs to be trained and I really don't know what happens at top level in organizations or churches in terms of training. I don't know what type of training is offered to leadership, but I think they should be exposed to that type of training.⁷⁴

Several of the respondents have not been to seminary but have completed some courses sponsored by the church. A few have had some theological studies but still feel a level of inadequacy and wish that they could go further in study. When asked, "If [you] had the opportunity to attend classes in [your] area, would [you] attend?" the answer was a resounding yes. The Church of God of Prophecy has over the years tried to the best of its ability to offer some level of training to its clergy and to lay leaders, but the time is now

73. Division of Ministry Personnel and Education, *Educated Ministry: Diaconal Ministry of the United Church of Canada* (Ontario, Canada: United Church of Canada, 1987), 2.

74. Interview conducted in Montserrat, October 18, 2018.

for a more deliberate, concentrated, in-depth level of study to make the ministry more adequate in dealing with the demands of counsel and ministry that ministers are now called upon to do.

Conclusion

In respect to the volume of answers and the level of discussion received from the interviews and the focus groups, it would be impossible to import all of that into this chapter, the project design. However, what is considered the most salient and important information to this thesis-project has been included, and it is hoped that from it one would glean vital information that will assist in making decisions that would enhance individual leadership position, as pastors seek to develop the emerging leaders among them.

God has given the task to reproduce ourselves into a new generation of leaders who will enthusiastically take the gospel to the ends of the world, even under great stress and strain. Our response to difficulties in the presence of those who will succeed us can determine whether or not they win in the game or lose to the archenemy of the kingdom of God. Some words from Crosson might be useful at this closure: “In business, this simply means that when the inevitable potholes occur and jolt the company, the leader continues on and encourages his or her followers to get up and move forward. When we’re knocked off center, we get up quickly and take the next step to keep the company, ourselves, and our team members moving.”⁷⁵

75. Crosson, *What Makes a Leader Great*, 65.

CHAPTER 5

OUTCOME

Introduction

Arriving at this point of this thesis-project has consumed much time, energy, cost, and effort, but overall it has been an enlightening process for the author and researcher. The problem of writing on a subject as Aproned Leadership, which connotes the idea of leadership looking and acting more like servants and not lords, created its own difficulties, for leaders must be held to the highest possible honor and deservedly so. The Scripture advises us to treat them with double honor, especially those who labor in word and doctrine (1Tim 5:17), so in essence they are an honorable lot. This then is a project in search of leaders whose honorability comes from their service to the people they lead, rather than an assumed configuration of servanthood.

What is before you now are the end results of all the usage of literature, biblical and theological analysis, and research efforts in the form of interviews and group discussions.

The awareness must be drawn that emerging leaders may not always be obviously and openly seen, and therefore some discerning eyes must be available to scout those who would be developed into the leaders of tomorrow. The shepherd motive is utilized in this chapter to indicate the quality of leadership that is best suited for the leading of God's flock, as Peter alluded to in his admonition to the early elders.

We have done a more in-depth effort on the need for discernment and being visionary in pursuit of development. This speaks to the maturity and spirituality of the

presiding leader of the day. Taking care of the material and physical needs of the up-and-coming leader should serve as an incentive to them as a measure of assurance. Also, to add confidence to them as they serve, they should be offered or encouraged to have a better education. This would go a long way to future the eternal quest of the organization.

Emerging Leaders: Who Are They?

They are those young men and women who are coming to the forefront of the organization with an intention to be part of the group of persons who are pressing the gates of hell as it struggles against the church for victory. They are the Joel's group. "They shall run like mighty men; they shall climb the wall like men of war; and they shall march everyone on his ways, and they shall not break their ranks" (Joel 2:7).

In the mind of Robert Clinton, they are the ones who show "an appetite to learn the Word of God, a person who readily applies Scripture to his life in response to word checks, obedience checks, and integrity checks, (and) show a hunger for righteousness."¹ These are good, insightful ideas for those who are mindful of searching for up-and-coming leaders. Respectively, they must also be advised that the sphere of current operation is not the full extent of leadership and to consider that the Scripture states, "he that is faithful in little shall be made ruler over many" (Matt 25:21, 23).

The suggestion here is that "whether operating in a spiritual or secular environment, the method of operation is being audited and eventually the One who sees and knows all will ask for and reward according to the level of integrity exercised in the

1. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 297.

leader's life"² (focus group). John Stott's idea runs parallel to this by saying, "There is a great need in all these and other situations for more clear-sighted, courageous, and dedicated leaders."³ Present-day leaders must place confidence in our emerging leaders, recognizing that they are able and willing to take this message to the ends of the age.

These emerging leaders are much engaged in prayer and seeing answers to them. Clinton observes that "a potential leader prays specific prayers for his ministry and sees specific answers to prayer in such a way as to increase faith and expand the kinds of specific requests," and that "leadership emerges at lowest levels in self-initiated projects, ministry tasks, and experiences with God."⁴

These characteristics in many ways may challenge the observing leader and cause much jealousy on his part. Many young leaders have suffered in the past by those who, not realizing the opportunity God is giving them to mentor these young leaders into a dynamic force for the cause of Christ, have discouraged them to the point of them giving up the pursuit. "Leadership is a relational venture, contrary to many popular perceptions of the leader's task. The leader stands with the people, and in the case of leadership in the church leaders seek to unite God's people."⁵ The uniting of the people of God is never more necessary than among the emerging leaders, for they will be certain to emulate that which they were taught by God-fearing leaders.

John Maxwell cites this incident in his *21 Irrefutable Laws of Leadership* relative to the son of Henry Ford, which would augment the thought. With the Ford Motor

2. Focus group conducted in Montserrat, October 23, 2018.

3. John Stott, *Involvement: Social and Sexual Relationships in the Modern World*, vol. 2 (Old Tappan, NJ: Revell, 1984), 248.

4. Clinton, *Making of a Leader*, 297.

5. Benjamin K. Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel, 2017), 72.

Company losing about one million dollars per day, Henry the father turned it over into the hands of his son Edsel, who had an apparent positive effect on the company. The father, according to Maxwell, “openly lauded the son’s effect on the business saying, the future of the company looked bright, but at the same time he was undermining the son with the other leaders and supporting them against him.”⁶

The Scouting Leader

The person who will be a successful developer must be confident in what he is doing, and not be so insecure, that he is afraid to work with the emerging leader to have him become a strong and worthwhile leader. Russ Crosson believes that great leadership is characterized by two things. First, a willingness to allow others to identify the leader’s opportunities to grow, and, second, a commitment by the leader to help followers develop their unrealized potentials. Great leaders do not fear criticism by others, or the strengths and insights people offer.”⁷

Maxwell proposes that “every effective leadership mentor makes development of leaders one of his highest priorities in life. He knows that the potential of the organization depends on the growth of its leadership. The more leaders there are, the greater its chance of success.”⁸ “It is very likely that the mentor himself can benefit from his own efforts, because “as you teach, and as you nurture and as you empower, you within yourself feel even more empowered.”⁹ It cannot be overstated that there is an important component to

6. John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 1998), 123.

7. Russ Crosson, *What Makes a Leader Great: Discover the One Key That Makes the Difference* (Eugene, OR: Harvest House, 2014), 60.

8. Maxwell, *21 Irrefutable Laws of Leadership*, 139.

9. Interviews conducted in Montserrat, October 18-19, 2018.

effective leading, for as Clinton has said, “Effective leaders view leadership selection and development as a priority function in their ministry, and effective leaders see relational empowerment as both a means and a goal of ministry.”¹⁰

It is the leader’s responsibility to ensure people follow him, for it is difficult not to follow good example. When you and I take on the responsibility to empower other leaders, it must be that we have seen some quality in those emergent leaders that we want to groom to become better at what they are doing. If no one is following; if the emerging leaders are not *becoming* that which you see in them, is it not then that the leader needs to change his tactic, rather than placing the full burden on the followers to follow?

Much of what the mentor shares comes from the experiences he has gained over the many years of his walk with God, and his learning from others along the way. Jesus would say, “Freely you have received, freely give” (Matt 10:8b). It may be good to say here that the leader’s work is never done until he has raised a leader like himself. In Maxwell’s terminology, “It takes a leader to raise up a leader.”¹¹ “Training a new generation of leaders will require a methodological emphasis on the power of story and the practice of remembering, retelling, and living these stories through imaginative journeying,”¹² says Walter Earl Fluker.

“The general notion of mentoring involves a relational empowerment process in which someone who knows something passes it on. Things such as wisdom, advice, information, emotional support, protection, linked to resources, to someone who needs it

10. Clinton, *Making of a Leader*, 297.

11. Maxwell, *21 Irrefutable Laws of Leadership*, 134.

12. Walter E. Fluker, *Ethical Leadership: The Quest for Character, Civility, and Community* (Minneapolis, MN: Fortress, 2009), 166.

at a sensitive time so that it impacts the person's development."¹³ According to Clinton, there are some "basic dynamics of mentoring [which] include attraction, relationship, response, accountability, and empowerment. St. Mark the gospel writer made mention of the Master calling his disciples and said of the situation that he ordained twelve that they should be with him, and that he might send them forth to preach (3:14)."¹⁴

It will do us well to note that spending time with the disciples was first and foremost in the mind of the Lord. For indeed, that is the best indicator that one is willing to mentor, and one is willing to be mentored. For Jesus, even though the preaching of the gospel was very important for the mission, the intimacy that he shared with the disciples was an augmenting and empowering vital element. "In the use of His time and efforts on earth, Jesus modeled sacrificial passion for ensuring that His followers were equipped to carry on the movement. He lived his legacy in intimate relationship with those he empowered by His words and example."¹⁵ There must be an unrelenting, determinate effort to garner and encourage as many young leaders in these times to get them involved in the work. Maxwell in the connection to the story above, said this of Henry Ford: "Anytime a prominent leader rose up in the company, Henry tore him down. As a result, the company kept losing its best executives."¹⁶

This must not happen to us. Whatever we were in the past, the time has come when eagerness, and determination to fulfill our call to go to the ends of the earth with the gospel message, should galvanize us to lay aside our personal interests and insecurities, and motivate to the best of our ability those who are coming forward with a

13. Clinton, *Making of a Leader*, 297.

14. Clinton, *Making of a Leader*, 297.

15. Ken Blanchard and Phil Hodges, *The Servant Leader: Transforming Your Heart, Head, Hands, and Habits* (Nashville, TN: Thomas Nelson, 2003), 20.

16. Maxwell, *21 Irrefutable Laws of Leadership*, 123.

willingness to serve. The servant leadership style is that which will ensure the continuation of the work still to be done. Jesus when he came to set up his work took the position of a servant leader. Blanchard and Hodges posit that “He chose to take the approach of a servant leader and quietly influence the lives of a small group of men whom He then trusted and empowered to impact the world.”¹⁷

Noteworthy, however, is their fear may not be without reason; for in most cases there has been no real effort to take care of retiring ministers and leaders of the church. When an individual who gave fifty or more years to the organization retires with only a “thank you,” depending if he was let go in good standing, it does not offer any assurance of security for the future. Hence, one can understand if there are levels of uncertainty on the part of the retiring leader. His greatest joy, however, would be that he has developed someone who can make a difference in the life of the organization.

Desired Outcome for Leadership

In the vernacular of the apostle Peter, the elders are analogized as shepherds serving under the Chief Shepherd the Lord Jesus Christ, and they are to feed the flock of God, which is among them (1 Pet 5:2-4). The shepherd motif is not uncommon to us, since Jesus himself metaphorically stated that “he was the good shepherd who gives his life for the sheep” (John 10:11). “The Bible promotes robust, comprehensive shepherd leadership, characterized as much by the judicious use of authority as by sympathetic expressions of compassion.”¹⁸ It should not be unreasonable to be desirous of the kinds of

17. Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Role Model of All Time* (Nashville, TN: Thomas Nelson, 2005), 29.

18. Timothy S. Laniak, *Shepherds After My Own Heart* (Downers Grove, IL: InterVarsity Press, 2006), 21.

leaders who sensibly use their authority in a thoughtful, careful way, even if they are being shrewd or tactful while doing so. This is the kind of leadership the apostle Paul emulated when he told the Corinthians that his “delegated authority was given for the edification of the body and not for their destruction” (2 Cor 10:8). Having a leader whose life and ministry had been so intertwined with the flock that his departure from them caused great weeping among the flock because he said to them that they may not see his face again (Acts 20:38). This seems like the kind of leadership that the church is greatly in need of today.

The characteristics of the shepherd metaphor were used by the psalmist to describe the relationship between him and Jehovah (Ps 23). In his case, he was offered confidence, physical supply of food and water, spiritual restoration, divine presence, and more. While the ability of the under-shepherds is very limited in the offering of these amenities to their flock, they need to know where they can be found. Forrest and Roden mentions the accusation labeled on the leaders during the prophetic ministry of the Minor Prophets, saying, “The leaders of Israel and Judah who were entrusted with leading God’s people in righteousness, subverted their responsibility, and instead turned ‘justice into gall’ and ‘righteousness into wormwood’ (Amos 6:12).”¹⁹

Is it too much to ask for a kinder, gentler sort of leadership for our times? Surely not! According to Stott, “Jesus made this absolutely clear, [that] the chief characteristic of Christian leaders, is humility not authority, and gentleness not power.”²⁰ Leadership on a whole, however, must be developed. It does not happen overnight. Two groups of leadership may be suggested: (1) born leadership, and (2) cultured or developed

19. Forrest and Roden, *Biblical Leadership*, 203.

20. John Stott, *Problems of Christian Leadership* (Downers Grove, IL: InterVarsity Press, 2006), loc. 713-14.

leadership. They are both right but must be dependent on each other. There must be a giftedness to leadership, but also, there are things to be cultured.

The prophet Micah sounded an alarm in Israel about the despotic kind of leadership that was present at the time. “Woe to them that devise iniquity, and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hand” (Mic 2:1). For them iniquity was a natural thing. Ethically these leaders were operating outside of the realm of wholesomeness. This brings into contention the unrelenting conversation on integrity. A focus group suggestion states that “integrity has to be embraced, because it is not natural. The fact that it is a gift says I have to open my hands to receive it, and then when I have it I need to value it. I must reinforce, practice, nurture, and protect it. Here then is the apron: the apron is not just cloth. When it needs to be soft and flexible it must be. But then there are days when the apron must be a shield, an impenetrable force that protects integrity in the life of the leader.”²¹ The leader then must be careful to clothe himself in the garment of humility and gentleness. Surely it is not surprising that one of the fruit of the Spirit is gentleness. This particular fruit speaks to the character or demeanor of the leader. The word in Greek is *chrēstotēs*. “It is the grace which pervades or permeates the whole nature, mellowing all which would be harsh and austere. It carries synonyms as fairness, moderation, clemency, as an active dealing with others involving equity and justice.”²²

These characteristics are not equated with weakness, but rather the virtues of a strong and purposeful leader. Granted that the leader should be walking in the Spirit, this should not be beyond him. One interviewee contributes to this by saying, “My leadership

21. Focus group conducted in St. Maarten, September 7, 2018.

22. Spiros Zodhiates, ed., *Hebrew-Greek Key Word Study Bible*, rev. ed. (Chattanooga, TN: AMG Publishers, 2008), 2278.

style is one dependent upon God. I try to reflect on His attributes as much as possible in leadership. I have witnessed leaders over me in the Lord that were exemplary and some that were not good ones. In that case you try to pick with the Lord, ones that are good role models.”²³ This, however, according to Fluker, will entail a level of ethical training for the emerging leader. “Such an undertaking will require a discussion of the place of spirituality, ethics, and leadership as a broader interpretative framework for a kind of training essential to stimulate consciousness and mold character, civility, and community as three principal dimensions of the work of ethical leadership.”²⁴

A Discerning and Visionary Leadership

During the time of this journey to finish the master’s program and now the Doctor of Ministry program, I had an astute professor who kept saying to us that our main problem with leadership is one of discernment, that is, the lack thereof. Reflectively, I would think of 1 Chr 12:32, where it is stated, “the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.” Forrest and Roden join the argument by saying, “Effective leadership needs to discern the identity windows of opportunity for strategic initiatives, often apart from the consensus of public opinion.”²⁵ Simon Chan believes that “the ability to discern implies a degree of maturity or spiritual proficiency. Spiritual sensitivity,” in his words, “is honed through constant training in listening to God and obeying his voice.”²⁶

23. Interview conducted in Nevis, October 13, 2018.

24. Fluker, *Ethical Leadership*, 166.

25. Forrest and Roden, *Biblical Leadership*, 217.

26. Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: IVP Academic, 1998), 201.

I am more and more convinced that the giving of the gift of “discerning of spirits” to the church as a source of ministry (1 Cor 12:10) is a restoration of that which was lost by Adam in the Garden of Eden, even though they were told that “they would be as gods” (Gen 3:5). This then is vital to the ongoing quest to fulfill the responsibility of going to the ends of the world with the gospel. There was never a time when visionary and discerning leaders were more in demand. This might be what happened when Paul spotted Timothy at the local church in Derbe, who received high accolades from the saints there, doubtless after inquiry was made of him (Acts 16:1-3). Present-day leaders must have an eye for the emergent leaders who may be too shy and introverted to come to the fore and present themselves for leadership. According to Fluker, to get behind the difficult walls of adversity that will prove as strong obstacles to the gospel, there must be a strong level of imagination. “Empowered by imagination, leaders become visionaries who are willing to enter the no-trespassing zones of system worlds and to recognize the inherent potential for transformation within and around them.”²⁷ In the epic words of Jesus, we are encouraged to, “Lift up our eyes, and look on the fields; for they are white unto harvest” (John 4:35b).

Visionary and discerning leaders keep the harvest in mind. Stott gives a definition of vision that is very noteworthy. For him vision “is the act of seeing, of course, an imaginative perception of things, combining insight and foresight. But more particularly, -----it is compounded of a deep dissatisfaction with what is and a clear grasp of what could be.”²⁸ Visionaries are not driven by ego, and neither can they be; for the mission is much bigger than the leader, of which they must be always cognizant. Crosson, however,

27. Fluker, *Ethical Leadership*, 159.

28. Stott, *Problems of Christian Leadership*, 249.

disclaims this by saying, “Due to ego and self-sufficiency, very few leaders actually lead with the idea of training others to take their place one day. They mistakenly lead as if they will continue in their leadership position for years to come.”²⁹

Whichever area of the field you are involved in, you must train with the intent that that area will not be left vacant. Fluker expands his argument by saying, “In fact, the practice of imagination is a summons to leaders who dare to go beyond white-picket fences into dangerous territory without a map.”³⁰ This makes the ability to see further than the ordinary person so important. “They must have the power to conceptualize what is happening now, and where it is leading in the future, taking into account what has already happened in the past.”³¹

Visionary and discerning leaders are not satisfied with the status quo; they become dissatisfied with such, and within their quest, set about to change it. Stott believes, “Indignation and compassion form a powerful combination. [For] They are indispensable to leadership”³²

Incentive to Serve

“Incentive is a thing that motivates or encourages one to do something.”³³ One of the best incentives that could be found in Scripture is the example of the apostle Peter to the early leaders of the church in his day. Here he states, “And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pet 5:4). One of

29. Crosson, *What Makes a Leader Great*, 30.

30. Fluker, *Ethical Leadership*, 159.

31. Peter G. Northouse, *Leadership: Theory and Practice*, 7th ed. (Thousand Oaks, CA: Sage Publications, 2016), 228.

32. Stott, *Problems of Christian Leadership*, 250.

33. Angus Stevenson and Christine A. Lindberg, *New Oxford American Dictionary: Online Version*, accessed January 2019, <http://www.oxforddictionaries.com/definition/english/incentive>.

the great needs of the day is for a more confident, secure, and self-sacrificing cadre of leaders. Leaders who have conquered the fear and the insecurity of not knowing how they will cope if they are not in leadership. Having done their best to train a successor who will carry on the duties of the organization and doing it well; because they were trained well, they are now in a quandary as to how they shall make headway in their retirement. The basic problem that these retiring ministers face is the fact that no definite plan has been laid to provide for this eventuality, and not much if any effort has been made to encourage ministers to get involved with the government's statutory plans that allow for these inevitabilities.

For years Church of God of Prophecy (COGOP) has struggled to find a proper pension plan to serve its ordained ministry and workers, and so has left many hardworking men and women in the lurch after their time came to leave the immediate service area. It is inconceivable to believe that when presented with a workable plan by the organization relative to having provision made for their retirement, and the upkeep of their families, that ministers would not gravitate to doing that which will be for their benefit. Accordingly, The Church of the Brethren has this to say: "Participation in a pension plan assures our pastors and families of the church's support in retirement years, and that Congregations in the Church of the Brethren are expected to contribute to a pension plan."³⁴ This is likely the way we felt, when in the Regional Convention of 2013, the recommendation was made to lay aside 2.5 percent of the total tithe received monthly as support for the pension of the pastor. This would surely give some level of confidence

34. Church of the Brethren, *Guidelines for Pastor's Salaries and Benefits*, accessed January 2019, <http://www.brethren.org/ministryoffice/documents/guidelines-pastor-salary-benefit.pdf>, 2.

to each pastor knowing that something is being done to assist them at the end of their service.

In our ongoing quest to encourage young men and women to get involved with leadership within the body, some level of consciousness must be given to situations as cited above. One would not want to be dangling money before the eyes of young ministers as an incentive to lure them into the ministry, but some pragmatism must be brought to bear on the situation. It may not seem so, but Simon Peter asked of Jesus a very poignant question: “What then shall we have in return” (Matt 19:27b)? Peter may not have remembered Jesus saying, “Your heavenly father knows that ye have need of these things” (Matt 6:32), so for all practical purposes he asked the question. As spiritual as we may be, there is still a human side to each of us that does bring concerns about one’s livelihood. Jesus did not ignore the question, but first promised him that which was of greater value: “sitting in glory judging the twelve tribes. However, along with that, he shall receive a hundred-fold, and the inheritance of eternal life” (Matt 19:28-29).

Salaries cannot continually be left to the ad hoc malaise as it is now. Intentionality must be the order of the day in looking into the affairs of the ministry as they give themselves to the work. It cannot be easy for the servant of God, when on any given time of the day he must be thinking about how he will take care of his family, with no hope in sight. To provide for this possibility, it might be necessary to pool all the financial resources of each local church within the region, as to provide more flexibility to organize and accomplish this in a more plausible way. The payment of each pastor would be done on the basis of seniority, with a tenure years of service arrangement (0-5, 5-10, 10-15, 15 and upward). This proposal would only be until we reach the period when each

church would be allowed to call their own pastors. This would take some doing, but it is possible. In questioning one interviewee in regard to taking care of retiring ministers in his organization, he replied, “With the government background that I have, I used the practice of giving 70% of the minister’s salary at the point of retiring. The board puts it into practice, and also sees to it that the funeral costs of the pastor and his wife were covered.”³⁵ This must be considered as a great incentive for any aspiring leader.

If the minister is considered to be self-employed as some might be alluding, then recommendations need to be brought to bear on the congregation that he is leading, to put in place some sort of medical insurance for the pastor and his family. They might be encouraged to join whatever governmental schemes are on offer, within the country they are working, if there is any. In the view of the Church of the Brethren, “Medical insurance coverage for the pastor and family are valued and important components of the pastoral benefits package. The pastor(s) and the congregation should participate in a medical insurance plan that provides just and equitable insurance coverage.”³⁶ This can be worked out on a percentage scale between the pastor and the congregation. It might be wise for ministers to get this all done as early as possible, before they begin to suffer from any pre-existing condition, such as diabetes and/or hypertension; most insurance do not sell in these cases.

Empowering by Education

A very large portion of this thesis-project dealt with the education of the ministry and therefore should have an important place in the outcome and projection thereto. I am

35. Interview conducted in St. Maarten, September 29, 2018.

36. Church of the Brethren, *Guidelines for Pastor’s Salaries and Benefits*, 3.

convinced that the education of our ministry is of vital importance in going forward from here. A serious look must be made as to the curriculum that is set forth, for in most cases the requirement is so low and mediocre that that same person would not be able to serve in another denomination if need be. As mentioned earlier, there must be an effort placed on that level of ministers for the pursuit of a lifetime of learning. In the light of this, Blanchard and Broadwell propose that the practicing “servant leader will remain a student for their entire life. They will always want to learn more about the practice, talk about it, read about it, and hear what others have to say about it.”³⁷ With the present situation where there is a consortium between Gordon-Conwell Theological Seminary (GCTS), Pentecostal Theological Seminary (PTS), and the Church of God of Prophecy, it is very likely that we will have a greater force of trained and educated ministry to carry out the cause for which we seek.

There is not anything so wrong in having lay leaders involved as pastor of a church, but some major effort should be made to have these ministers in class while they are fulfilling their services to the church. This is not to say that education is all that is needed, for as Martin surmises, “Experience demonstrates that education by no means ensures that a minister will be competent, caring, honest, faithful, or spiritually gifted.”³⁸ This must not be considered a decrying necessarily of our situation in the past. Many souls have landed on the shores of glory by men and women who may not have even been able to read or write, whom the Lord used mightily in his service. But “while the Lord in his sovereignty can and does use those who are untrained, the ideal is that his

37. Ken Blanchard and Rene Broadwell, eds., *Servant Leadership in Action: How You Can Achieve Great Relationships and Results* (Oakland, CA: Berrett-Koehler, 2018), 61.

38. Lee R. Martin, “‘You Shall Love the Lord . . . with All Your Mind’: The Necessity of an Educated Pentecostal Clergy,” *Pharos Journal of Theology* 97, no. 15 (2016): 1-11, accessed June 1, 2018, https://www.pharosjot.com/uploads/7/1/6/3/7163688/pharos_article_15_vol_97_2016.pdf, 1.

ministers should be both anointed and trained.”³⁹ The church must not be satisfied that once a certificate of ministry is conferred it becomes the end of the responsibility toward that minister’s education; there must be a further vision in this regard. “If your vision is for lay pastors to eventually go on to become ordained clergy, think about what that means for setting up programs.”⁴⁰

I am looking forward to the time when all of our lay men and women who are serving in pastoral leadership positions will have been certified not only with a license to carry out the responsibility of ministry but also qualified to do the ministry. Let us give them the courses that are accredited, that will bring them to the point of a bachelor’s degree in Bible, at least. All of our ministers may not be able to attend GCTS or PST, so we may have to bring the courses to them with the same value. This would be made possible by the cadre of graduates that we now have that can implement such a program.

Lee Roy Martin envisions that “without theological education, Pentecostal ministers will borrow their theology from popular books and internet blogs rather than from Pentecostal scholars. If Pentecostalism is to grow out of its youthful mimicry of other theologies and develop a mature identity of its own, it must have an educated clergy who can claim and proclaim a fully formed theology.”⁴¹ Martin also believes that there are great possibilities for an educated ministry. He says, “Education will enable the minister to sharpen his or her understanding of the biblical and theological foundations

39. Robert Brodie, “The Anointing or Theological Training? A Pentecostal Dilemma,” South African Theological Seminary, accessed July 31, 2018, <https://www.sats.edu.za/anointing-theological-training/>.

40. Emilie Babcox, “Ministers Without Master’s Degrees,” *Association of Boards of Theological Education* (Spring 2016), accessed August 17, 2018, <http://www.intrust.org/Magazine/Issues/Spring-2014/Ministers-without-masters-degrees>.

41. Martin, “You Shall Love the Lord,” 5.

for ministry, the roles and purposes of the minister, and the historical precedents of Christian ministry.”⁴² The art of sermon preparation must not be overlooked.

An Appeal Process

The statement below taken from the booklet “Essentials for Ministerial Licensure in the Church of God of Prophecy,” a product of The Center for Biblical Leadership (CBL) faculty, exemplifies the call that has been made throughout the entirety of this thesis-project. This, however, should have been the premise of the organization over its one hundred years of its existence, being aware of some of the unfair dismissals that have taken place over a period of time. This position is long overdue. According the General Church Historian Adrian L. Varlack, “in the early years of the church we had what was called an adjustment committee that was instituted every year at the general assembly, to look into any matter that might have arisen during the year between brethren; it was not a standing committee.”⁴³ This statement then speaks to the dynamics of the paradigm. “In light of this call for more emphasis on training and equipping of our ministers, there also must be an implementation of an appeal process for them. While the evaluation process may at times reveal and provide training to help alleviate weaknesses in a minister’s qualifications or leadership style, there may also be situations that expose him/her to unjust criticism or unfair accusations that jeopardize his/her leadership appointment.

42. Martin, “You Shall Love the Lord,” 5.

43. Center for Biblical Leadership Faculty, *Essentials for Ministerial Licensure in the Church of God of Prophecy: Ministerial Development – Pastoral Tenure and Accountability Procedures for Licensure* (Cleveland, TN: White Wing Publishing, 2010), 7.

Therefore, a process of ministerial appeal must be implemented to provide reasonable safeguards and accountability.”⁴⁴

The responsible leaders will surely hasten to say that there were too many weaknesses in the person and so we had to let them go. The thing is, many of these dismissed leaders had no recourse but to accept the humiliation and walk away without recompense; and it did not matter how long they had served, be it five or fifty years. Apparently at the 99th General Assembly of 2016, this position was moved from just being a proposal to an accepted recommendation, that would make it a requirement for the establishment of what is called a “ministerial appeal process.” This is believed to have the effect of taking away some of the fears that the emergent leader might have, having watched men whom they admire, and were willing to follow, being abused by those who were “over them in the Lord” (Heb 1:17a), and wondered if the same thing could happen to them. It must be said that this type of abuse was widespread in the organization, for there were no method of reference. Within that Assembly’s document is this statement: “We need to always give proper love and respect to those called into the ministry. Therefore, we recommend that where there is not public knowledge of moral or ethical failure on the part of a minister serving in the position of pastor or overseer, that prior to his or her removal from their present office, they be given a ‘right of appeal’ to a Ministerial Appeal Counseling Group.”⁴⁵ This position, as welcomed as it is, took a long time in coming, since the adjustment committee was not appointed for many years before. In the admonition of the apostle Paul to Titus, one of his young protégés, we find

44. DeWayne Hamby, ed., *Church of God of Prophecy Ministry Policy Manual* (Cleveland, TN: White Wing Publishing, 2016), 85. Obtained by personal e-mail December 12, 2016, from church historian Bishop Adrian L. Varlack.

45. Hamby, *Ministry Policy Manual*, 86.

this. “A man that is an heretic after the first and second admonition, reject” (Tit 3:10).

While there is not any record of an appeal suggested in this, it could be conjured that some time was given to the person to consider whether they would regard the first admonition or not. Only after the second admonition would the church take action in avoiding him, for then he would be considered obstinate, and that of his own choosing.

As far as Paul was concerned, he was not to be treated as a pariah but only to be avoided. Many of those who were let go in a fit of anger, or for political reasoning, left bitter, with no intention of returning to the group. In the vernacular of the Lord, only after several efforts have been made to restore an individual, were they brought before the church for a hearing to see if they could find an adequate solution to the problem. If not, then they were to let him go as a heathen or publican (Matt 18:15-17).

It might be surmised that the instruction given to the Corinthians about taking one another before the court of law (1 Cor 6:1), could very well be inserted into this discussion. Although there is no inference of the Corinthian text in the document, it is sufficient to say that it could avert the intent of going to the court of law to settle matters of this nature, where leadership decisions have been abusive to say the least. The call is for a conscientious group of leaders who fear God and have the determination to raise another group of men and women into leadership, that will carry on the positive development of fresh emergent leaders (2 Tim 2:2). The church and the kingdom of God need such. The head of the church, and the ruler of the kingdom the Lord Jesus Christ, set the stage, when he called and trained the Twelve and left them with what is called the Great Commission. We can have no better or greater example.

Conclusion

Let it not be said that this researcher and author believes that there are emerging leaders hanging off of every branch around the church's door. That is not the case. The belief is; however, every practicing leader must be on the lookout for any and all of those who may be developed into the level of leadership that one is expecting. The need for scouts must not be underestimated. People within the organization must be able to spot someone who they believe might be developed into such a leader as you. Remember, good leaders look out for the organization, and not necessarily their own.

It is my hope that this thesis-project will challenge all who read it, and understand it, to implement some of the ideas within. Being mindful that this could reach beyond the shores of its setting, the ethos of all cultures must bear up under the scrutiny of the Lord's statement that "among you, it shall not be so." Cognizant am I that the affordability in some cultures to be affluent in approach, the apron for leadership is still an appropriate piece of garment that should be worn by every leader.

Since "the husbandman that labour should be first partaker of the fruits" (2 Tim 2:6), I would want to put much of this into my ministry as I go forward. Leadership is a gift from God, but it must be developed and cultured to serve the people he has called to lead. We do not know everything there is to know, so we must ever be learning as lifelong students. Every leader must stay humble before his God, to learn more of his ways, and to keep oneself protected from the grime of avarice, pride, and arrogance. The wearing of the apron is of ultimate need.

APPENDIX A

INTERVIEW QUESTIONS

How is leadership defined?	<ol style="list-style-type: none">1. What is the biblical definition of leadership as you understand it?2. What is the predominant way leadership is practiced in our churches?3. How would you describe your leadership style?4. How effective is this in developing new leadership?
Would you submit to learning?	<ol style="list-style-type: none">5. Have you been to seminary school? Why or why not?6. If classes were made available, would you attend?7. How can you become a more effective leader?8. How often do you speak to your pastor/mentor?9. How many hours do you spend daily in prayer and study of the Scripture?
How do you lead?	<ol style="list-style-type: none">10. If it is true that good leaders make themselves dispensable, how are you making yourself dispensable?11. In creating new leadership how many young people are within your circle of development?12. How much of your daily or weekly work is dedicated to mentoring?

APPENDIX B

FOCUS GROUP QUESTIONS

How does the world see spiritual leaders?	<ol style="list-style-type: none">1. Four words that describe your view on church leaders . . .2. Is the model of servant leadership appropriate for today?3. What role does integrity play in present-day leadership? How do you define integrity?4. Are pastors to be “symbols of financial success,” “spiritual leaders,” “servants of God,” or “servants of the people”?5. List three or four characteristics you look for in your spiritual leader.
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